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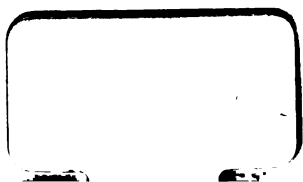
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A

**VINDICATION**  
**OF THE**  
**BRITISH AND FOREIGN BIBLE SOCIETY:**

**IN A LETTER**

**ADDRESSED TO THE**

**REV. DR. WORDSWORTH,**

**CHIEFLY**

**IN REPLY TO HIS LETTER TO THE RIGHT HONOURABLE  
LORD TEIGNMOUTH.**

---

**BY WILLIAM DEALTRY, M.A. F.R.S.**

**EXAMINING CHAPLAIN TO THE LORD BISHOP OF BRISTOL; AND FELLOW OF  
TRINITY COLLEGE, CAMBRIDGE.**

---

" If, on the one side, we shall be traduced by Popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by Brethren, who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their own anvil; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord."

*Epistle dedicatory to King James, prefixed to the Bible.*

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**SECOND EDITION.**

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**LONDON:**

**PRINTED FOR J. HATCHARD, BOOKSELLER TO HER MAJESTY,  
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**1811.**

~~(Annex A)~~

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**(RECAP)**

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## ADVERTISEMENT.

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**THE** alterations which have been made in the present edition, are chiefly of a verbal nature: some pages, however, have been added, some have been cancelled, and several transferred to the Appendix.

A mistake, which occurred in page 49 of the former impression, has been corrected. The application for Bibles, stated to have been made by a Welsh Bishop in 1790, was in fact made by an English Bishop in 1800: the argument remains the same.

It was intimated (p. 21) that the Society for promoting Christian Knowledge had passed a second resolution about their edition of the Welsh Bible; this also I now believe to be an error, and the passage is erased.

Should any expressions of harshness have escaped me in the first edition, I hope that they are all expunged. Upon this subject, it is probable that different persons will entertain different opinions; I have acted according to the decision of my own judgment.

W. DEALTRY.

Hertford, March 8, 1811.



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**A VINDICATION**  
**OF THE**  
**BRITISH AND FOREIGN BIBLE SOCIETY,**  
**IN A**  
**LETTER TO THE REV. DR. WORDSWORTH.**

---

My dear Friend,

**T**HOUGH the mode of address which I adopted in my former Letter to you, on the subject of the Bible Society, appeared to some persons\* rather inconsistent with that freedom of discussion which I thought it right to maintain, yet, in resuming the question, I cannot prevail upon myself to adopt another. My intention, however, is on no account, by any semblance of misplaced courtesy, to sacrifice the great cause which I have come forward to vindicate. Our arguments are to be estimated simply by their value. I shall therefore deliver my sentiments without reserve, and with the full liberty which is allowed to literary combatants. Only let the question be decided by its merits, and I fear nothing for the result.

I shall not, I hope, be thought to disparage the

\* See Antijacobin Review.



merits of your Letter, lately addressed to Lord Teignmouth, if I state my conviction, that the impression which it is calculated to make upon ordinary readers arises chiefly from its length. Let an assertion, however vague in itself, and however unsupported by proof, be urged with confidence, and frequently repeated, and it is generally found to produce an effect.

You have justly observed, that the subject of discussion between us is far too important to be "banded about merely for purposes of controversy\*." It is in truth a question of deep interest and serious consideration. If the tendency of those measures which are adopted by the Bible Society, correspond with your statement, then are the members of it indeed incurring a most awful responsibility. But if my notion of the subject be correct; if they are promoting the knowledge and practice of Christianity; if they are conferring benefits upon man and exalting the glory of the Most High; then let me venture to warn you in turn, and to advise that you take heed and consider "lest happily you be found even to fight against God." My appeal is to Scripture, and reason, and fact: by them I am content that this institution be tried; and, as they shall determine, let it stand or fall,

In one respect, our discussion is somewhat peculiar. The readers of your pamphlet, entitled "Reasons for declining to become a Subscriber to the British and Foreign Bible Society," naturally expected to find your *chief* reasons, at least, distinct-

\* Dr. Wordsworth, p. 13.

ly stated in that publication. It appears now that this expectation was founded in error. You were writing in haste—"a clergyman writing to clergymen,"\*—and therefore, it seems, you wrapt yourself up in hints and allusions, which, whatever impression they might make upon the ignorant and uninitiated, would to your brethren in the church be clear; as the alchemists of old addressed each other in a language understood only by themselves†. Little could Lord Teignmouth or myself imagine, that your hints were the reasons; and what you pleasantly called reasons, were merely hints. We therefore took the arguments as we found them, and dealt with them as we thought they deserved. The Antijacobin Reviewers, though they admit that I attempted to reply to the reasons which I *found* in your pamphlet, are very angry that I did not answer the reasons which I could *not* find. I am not much versed in the secrets of clerical masonry; and Lord Teignmouth seems to have suspected as little as I did, a war of ambuscades.

It now turns out, that the part of the discussion which you then made incomparably the most prominent, is of very subordinate consequence in your estimation: the ground, therefore, is to be changed, and the obscure hints must be fully developed.

The manifesto is at length published, and I trust that the whole of the charge is before us. I confess, however, that I have at times a little misgiving, lest there should, after all, be lurking, in some secret corner of your second performance—perhaps in the

\* Dr. Wordsworth, p. 12.

† See Dr. Wordsworth, pp. 7, 79, 83, &c.

recess of a note, or within the folds of a parenthesis—a little germ, which is hereafter to be unfolded into the principal argument; and which is then to be brought forward as a proof of my want of discernment, and of my utter unfitness to take any share in the controversy.

Nothing is more important to controversialists, than that they should agree in their leading facts. I am sorry to be under the necessity of stating, that in two very material points your intelligence has been extremely defective, and that your narrative is on this account very incorrect: I allude to the origin of the Bible Society, and to the history of their Welsh edition of the Scriptures. The assertions which you have made upon these subjects appear to be so important, and can be so easily separated from the arguments founded on them, that I think it highly expedient to discuss them at large in this place. I will therefore lay the history before the public, and the world shall judge.

For the purpose of giving correctness and authenticity to my statement, I considered it my duty to apply to those gentlemen who were immediately connected with the history and institution of the Bible Society. In pursuance of this plan, I addressed the following letter to the Rev. John Owen, Secretary to the Society.

“ My dear Sir,

Hertford, Aug. 29, 1810.

“ Dr. Wordsworth, in his Letter to Lord Teignmouth, having made several observations about an edition of Welsh Bibles, published by the British and Foreign Bible Society, I beg to request of the Com-

mittee, through you, a transcript of such minutes of their proceedings as may bear upon this subject.

" I am, my dear Sir,

" Yours, very sincerely,

" *To Rev. John Owen, &c. Secretary to the  
British and Foreign Bible Society.*"

" W. DEALTRY."

Mr. Owen's answer is subjoined.—

" My dear Sir,

Fulham, Sept. 4, 1810.

" I laid your letter before the Committee of the British and Foreign Bible Society, at their meeting of yesterday ; and am instructed by them to acquaint you, that you are at liberty to inspect the Society's Minutes and Correspondence books, and to have such extracts made therefrom by the Assistant Secretary as you may consider necessary to the purposes of your present investigation.

" I am, my dear Sir,

" Yours very faithfully,

" *The Rev. W. Dealtry,*" &c.

" JOHN OWEN, Sec."

I have availed myself of the privilege which the Committee did me the honour to grant ; and you will readily admit that I could not have recourse to better authority.

The want of Bibles in Wales had been long felt and deeply lamented: several years ago it attracted the attention of some gentlemen in England. The records of the Society in Bartlett's Buildings will prove, that, during the years 1792 and 1793, repeated applications were made for a supply of Bibles : but they were made in vain.

At length, in 1799, an edition of 10,000 copies was issued by that Society. How much this edition

was calculated to supply the demand, you will be able to judge by the following letters. The first is written by a clergyman in the county of Cardigan, and dated Dec. 20, 1804: it runs thus.

“Some time since I received a letter from the British and Foreign Bible Society. I made the contents of it known to my parishioners, who were exceeding happy to hear of the glorious undertaking. Let me inform you, that I am a minister of two extensive but poor parishes; and many a poor family here have not a Bible in their house. *The last Oxford edition was disposed of before I was informed of it. I applied to Dr. Gaskin\* for some quantity of Welsh Bibles; his answer was, that they were all gone; that there were only 10,000 printed, and that 20,000 would not answer half the demand.*”

The next letter is from a beneficed clergyman in Montgomeryshire, dated Feb. 6, 1805.

“The representation of your correspondent from Wales I could easily corroborate, were it necessary. *A large district in this neighbourhood could not obtain one of the late Oxford edition: and the expressions of regret among the people on that account were truly affecting.* That Welsh Bibles are scarce, need not be wondered at, when, according to my best information, the last century produced only four editions in that language within the reach of the poor.”

You have seen the confession of Dr. Gaskin, that Bibles were very much wanted; I have further to state, that applications were distinctly made for a supply. Early in the year 1800, the Society was

\* The date of this application was in the year 1800. See Appendix A.

importuned upon the subject, through the medium of Dr. Gaskin, and by an English Bishop, but in vain\*. A friend of the clergyman whose letters I insert in the Appendix, called "on Dr. Gaskin, to ask if they had any intention of publishing another edition; the answer was, 'No, we have not.'" In 1802, the same clergyman writes, "I have *repeatedly* tried the Society for promoting Christian Knowledge, through the medium of my friends, men of influence, and found that no further help is to be expected from them now †;" so that the clergy and the laity alike despaired of obtaining Bibles, "without resorting to new and extraordinary means ‡."

About this period, the Rev. Mr. Charles, of Bala, formerly, I believe, a clergyman of the Church of England, but now connected with the Dissenters, happened to be in London. In common with many of the clergy, he had deeply lamented the deplorable want of Bibles which prevailed throughout the principality; and, like them, was anxious to procure a supply. This subject, therefore, was frequently discussed among individuals connected both with the church and with Dissenters; and it was determined, since there was no hope of assistance from the Society for promoting Christian Knowledge, to try what resources could be found among themselves. The minds of men were enlarged by the frequent recurrence of the topic, and they ventured first to wish, and then to believe, that their charity

\* See Appendix A.

† Appendix A.

‡ Lord Teignmouth, p. 11.

might have a more extensive operation: it was deemed practicable to establish a society, which should not exhaust its efforts merely upon Wales, but which might carry the Scriptures even into distant lands. The excellence of such an institution was obvious; and were it not for some later occurrences, I should have said undeniable. Many respectable churchmen, who had before paid little attention to the subject, were now willing to lend their assistance. In March 1804, the Society was formed; and by the recommendation of the late Bishop of London, a prelate of the most fervent zeal for the glory of God, Lord Teignmouth was prevailed upon to accept the office of President.

It appears, then, that the Bible Society was not formed for the supply of Welsh Bibles: it took, almost from the very moment of its first projection, a much wider range: and the distresses of Wales were only so far connected with its history, as they led to the discussions which terminated eventually in its establishment. The supposition that the Members of the Church of England were not equally sensible of the want of Bibles with the Dissenters, is a supposition alike invidious and unfair. On the contrary, the letters already produced, are a proof that they also deeply felt and lamented their deplorable and desperate case.

The Bible Society was formed, then, for the distribution of the Scriptures, not merely in Wales, but throughout every quarter of the habitable globe. The attention of its members, however, was naturally directed, in the first instance, to their own neighbourhood; and on the 9th of April, 1804, "a



Sub-Committee was appointed, for the purpose of inquiring into the best means by which the Society might be supplied with the Holy Scriptures in the English, Welsh, and Irish languages." In September it was "resolved, on the recommendation of this Sub-Committee, that 20,000 Welsh Bibles, duodecimo, nonpareil type; and 5,000 Welsh Testaments, duodecimo, brevier letter, be printed; the Bibles not to exceed two shillings and three-pence in sheets, with the usual allowance; and the New Testaments not to exceed nine-pence each in sheets."

The attention and zeal, displayed by Mr. Charles\*, naturally led to several communications with him about the intended edition. It was well known, that the edition, issued in 1799, by the Society for promoting Christian Knowledge, contained many mistakes; and by the direction of the Committee of the Bible Society, Mr. Charles was requested to examine it carefully, and to mark, on an interleaved Bible, the corrections which he judged necessary: the Bible, thus interleaved, was to be sent up to London for the judgment of the Committee. Mr. Charles was indefatigable in his labours. "I have particularly examined," said he, "every word, every letter, and every stop: I have compared eight different impressions together in the Welsh language, and three in English, deemed correct†." He proposed some alterations in the spelling: in that he only fol-

\* This gentleman had collected, in less than one year, one thousand nine hundred pounds for the objects of the Society; and he was commissioned by many of the Welsh, whose contributions he had received, to procure Bibles for them.

† See Appendix B.

lowed the example which the Society in Bartlett's Buildings had set him, as they too had introduced into the Oxford edition of 1799 several deviations from the orthography of former editions. In addition to these proposed changes in the spelling, the correction of obvious errors and certain typographical improvements were literally the only alterations ever suggested by Mr. Charles. In Appendix D, I have given a full account of them from his own statement.

I must not omit to mention, that the Bishop of Bangor was all this time making great exertions in his diocese in favour of the Society; a paper, containing the plan of the institution, the Bishop had sent to the Rural Deans, and he instructed them, at the same time, to solicit benefactions for it.

Towards the close of the year 1804, the report of the proposed change in the orthography having alarmed the Rev. Mr. Roberts, a Welsh clergyman, who had been employed in correcting the edition of 1799 for the Society in Bartlett's Buildings; he lost no time in stating his fears to Dr. Gaskin, the Secretary of that Society. Dr. Gaskin wrote on the subject to the Bishop of London, and a Correspondence\* was opened, which immediately led, on the part of the Bible Society, to the appointment of a Sub-Committee, to whom the matter was referred. The Report of the Sub-Committee, with other communications relating to this question, you will find in Appendix C. No. 20.

To the whole of that Appendix I request your particular attention. The documents contained in

\* See the Letters in Appendix C.

it, will serve to throw some light upon your representation of these facts. They prove that the Committee of the Bible Society were very anxious, while engaged in the important work of printing the Welsh Scriptures, to adopt the most perfect text which could be procured; and that, so far from being influenced by "an ill-disciplined disposition to be doing good without due inquiry concerning the means\*," they did not advance a single step without much caution, inquiry, and deliberation; and that they did nothing without the sanction of the Bishops, and the authority of the Cambridge Syndics. These extracts further prove, that the Committee were desirous to adopt the same text with the Society in Bartlett's Buildings. When it was reported to the Bible Society that the Society for promoting Christian Knowledge resolved, in March 1805, to print from the edition of 1746†, the Committee referred the matter to the Syndics of the Cambridge press, and readily concurred in their general decision "to follow the same edition with the Society for promoting Christian Knowledge." You will find, by Appendix C, No. 16 and 17, that the Bishop of St. David's, some time afterwards, communicated to the Committee of the Bible Society the determination of the Society in Bartlett's Buildings to print, not from the edition of 1746, but from that of 1752; and that application was immediately made by Mr. Owen to Dr. Gaskin, for information on the subject. Dr. Gaskin's answer encloses the resolution of March 12, 1805, without any remark. From that resolution it

\* Dr. Wordsworth, p. 123. † Appendix C.

is not clear what text they intended to adopt. Yet as they had really determined to take the edition of 1752 for the standard; the Bible Society thought it expedient to follow the example; uniformity in the text being particularly desirable.

I recommend to your perusal all the letters contained in Appendix C, and especially those from Lord Teignmouth. You will then be willing to admit, that, from the beginning of this transaction, his Lordship, and the Committee, were on all occasions most anxious to proceed with due deliberation; and if any error, or probability of error, could be detected in their measures, they were at all times open to conviction. This is precisely what I should expect from the character of Lord Teignmouth, than whom I believe there exists not a man of more sterling integrity, or of a more mild, and open, and ingenuous disposition; and you never laboured under a greater mistake than in charging him with the design of seeking "to hurry" you "away from the sober trial of the merits of the case, into a reciprocation of unbecoming and inflammatory personalities\*."

This, then, is the formidable history of the edition of Welsh Bibles! I shall here, therefore, offer a few remarks upon your statement.

1. You intimate, p. 47, that Lord Teignmouth has not proved the necessity of a new institution, and that "the first foundation of the Bible Society is in danger of slipping from under" him. After the absolute and indispensable necessity which I have

\* Dr. Wordsworth, p. 17.

now exhibited, and which Lord Teignmouth could also have displayed; and after a knowledge of the despair of procuring Bibles from the Society in Bartlett's Buildings, which existed as well among the Members of the Establishment as the Dissenters, he will be a bold man who shall again hazard such an assertion.

2. You insinuate, in a mysterious way, that "alterations were reported to be projected;" and we are left with the impression, that the alterations were to be made for the purpose of perverting doctrines and favouring dissent. You do not say this in so many words, but your readers will certainly understand this to be your meaning. If what I have already stated do not completely destroy the charge, I must request you to read with attention Appendix D; and then you will know the truth.

3. You state, that "This caused a great alarm among the clergy, who applied again to the Society for promoting Christian Knowledge, through the Bishop of St. Asaph, then of Bangor, for a supply\*." This is incorrect, unless Mr. Roberts be the Welsh clergy. The passage should run thus: "This caused a great alarm in the mind of a *single Welsh clergyman*, who applied, &c."

4. "In March 1805," at the time when the Bartlett's Buildings' Society passed their order for an edition of 20,000 copies of the Scriptures in Welsh, "the Bible Society had not begun to put their order in execution†." Incorrect again: the Bible Society

\* Dr. Wordsworth, p. 48.

† Dr. Wordsworth, p. 48.

had been busily proceeding with their plan for nearly twelve months, and had even engaged with the Syndics of the University press. If you mean that they had not begun to *print*, I grant it: many measures, as you have now seen, were to be executed before they could go to the press.

5. In p. 49, you insinuate that the Bible Society hastened their edition, in consequence of our resolution in Bartlett's Buildings, and with the mean intention of anticipating that of Oxford. In point of fact I beg to state, that their rate of proceeding was in no respect altered in consequence of the resolution in question: as they had not lost a moment previously, so they did not lose a moment afterwards. Most persons would be inclined to applaud this zeal: and it is most unreasonable to expect that it should have been relaxed in deference to the slow progress of the Society in Bartlett's Buildings. When the Report of that Society was published, in 1809, not a single copy had been issued in consequence of their order, dated March, 1805.

6. By a note in p. 49, you would have us to believe, that the Bible Society adopted a size for its edition smaller than octavo, "in consequence of a resolution of the Society for promoting Christian Knowledge to print an octavo edition." In proof of this assertion, you refer to the 1st Report of the Bible Society. You quote correctly, but your reasoning is wrong. The Report says that the size was "*ultimately fixed*," in consequence, &c.: it had been determined long before, viz. on the 3d Sep-

tember, 1804: at a time when the Society in Bartlett's Buildings had expressed no intention of sending Bibles into Wales.

7. In p. 156, you have this passage:—"The *fact* is—from your having entrusted the superintendence of your Welsh edition of the Scriptures to a noted leader of the sectaries in that country—that the dispersion of it fell, in considerable measure, into the very same and other like hands." "The *fact*," as it respects the *superintendence*, has been, I trust, satisfactorily explained; and, as it respects the *dispersion*, neither Mr. Charles, nor any "sec-  
 tary," had any other advantage, either in procuring or dispersing Bibles, than that which they had acquired by the amount of their contribution. Mr. Charles had taken infinite pains in forwarding the new edition of the Welsh Scriptures; and had brought, in less than a year, nearly two thousand pounds to the Society's funds. It was but reasonable, therefore, that he should be enabled, on the earliest issue, to supply with copies those who had contributed through his means. Beyond this, neither Mr. Charles, nor persons who answer to your description of "the very same or other like hands," had any privilege which even *you* would not have possessed had your situation been cast in the principality of Wales: for, by a resolution of the Society, in 1806, *every Welsh clergyman* (as well as every dissenting minister in Wales) *was at liberty to purchase, for the use of his parish, as many Bibles as he might want, at the reduced prices, whether he subscribed or not.*

8. Your history further implies, that the edition



voted by the Bartlett's Buildings' Society, in March 1805, was sufficient for the occasion; and I observe it is stated by some of your friends, that this supply was as great as could be wanted. This is another mistake. The whole edition voted by the Society for promoting Christian Knowledge amounted only to 20,000 copies. Upwards of 40,000 copies have already been disposed of by the Bible Society, and yet there is room.

A letter, which I have recently received from North Wales, dated August 28, 1810, speaks decisively upon this point:—"The Bible Society may console themselves with the real truth of doing incalculable good in our poor country, by the abundant supply of Bibles with which they have most generously furnished us. Thousands and tens of thousands have benefited by them, and very many eternally. Indeed, without their supply, we must have been, ere now, in a most deplorable situation; *for not one of the Oxford Bibles has as yet reached us; and when they arrive, we are ready for them, and the whole impression will be soon swallowed up, if permitted to circulate freely and unrestrained. They are wanted and called for, as more convenient for the use of families.*"

9. You assert, p. 50, "that the old Society had before supplied the wants of the principality; and was ready to do so again, as soon as the necessity was made known to them." To this statement I am very sorry that I cannot accede; we are at issue upon a fact. Dr. Gaskin himself admitted, to a clergyman who *did* apply, "that there were only 10,000 printed, and that 20,000 would not supply

half the demand" (see p. 6.); and I shall prove to you soon, partly in the text and partly by Appendix F\*, that applications were *repeatedly* made, even till men were weary of applying, and yet nothing was done.

This point is, I hope, settled between us; I now therefore, come to the more immediate consideration of your letter.

I have taken more than ordinary pains to ascertain both the general division of your reply, and its minuter subdivisions; but I cannot boast that I have been very successful. I am scarcely able at this moment, to state entirely to my satisfaction the plan which you have pursued. I love to have the several heads of an argument clearly before me; and I will therefore mention in each case, what I profess to prove. Instead of following you page by page, and entangling myself in all the mazes of error (as I venture to think at least), which are to be found in your letter, or to which your principles lead, I will endeavour to urge the general argument, and leave minor considerations to take care of themselves. I shall not think it necessary in all instances to quote your words, but shall often be contented with giving the idea which they convey. It is very possible to quote words with accuracy, which, when separated from their context, shall give a meaning very different from the true.

There are six topics on which I propose to offer observations.

\* See also p. 7, and Appendix A.

The *first* relates to the absolute and paramount importance of circulating the Scriptures.

The *second*, to the actual want of Bibles in different parts of the world.

The *third*, to the most effectual means of dispersing them.

The *fourth*, to the advantages of the Bible Society.

The *fifth*, to the objections which yourself and others have brought forward against it.

I shall then consider, *sixthly*, the remedies which you propose.

And conclude with some miscellaneous observations on your pamphlet.

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## SECTION I.

### *I. The first topic relates to the absolute and paramount importance of circulating the Scriptures.*

I have already stated, in my former letter, that no question could arise between you and me about the importance of disseminating the Scriptures to the greatest practicable extent. Indeed, with respect to their general utility, it is difficult to conceive how a difference of opinion can exist among those who profess to take the Bible as the rule of faith and the guide of conduct. No advancement in civilization can render it superfluous; no degradation of intellect is beneath its influence. On the *absolute* importance, therefore, of dispersing the Scriptures, all reasonable men are agreed; yet

there seems to be a question, whether the distribution of other works be not of almost equal value. It is insinuated by some, that, though the Bible furnishes many good rules, and is the text-book of Christians throughout the world, it has a strange and perverse habit of misrepresenting sound doctrine, and is not fit to be trusted alone. By these persons, therefore, it is kept in a great measure out of sight;

And, like an infant, troublesome awake,  
Is left to sleep, for peace and quiet sake. COWPER.

“A Bible given away by a Papist, will be productive of Popery; the Socinian will make his Bible speak and spread Socinianism; while the Calvinist, the Baptist, and the Quaker, will teach the opinions peculiar to their sects. Supply these men with Bibles (I speak as a true Churchman), and you will supply them with arms against yourself\*.”

Thus is the great standard of our faith and practice represented as the most variable and accommodating standard in the world!

I believe, on the contrary, that the *Holy Scriptures are able to make men wise unto salvation*; and that “*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correc-*

\* Country Clergyman's Address to Lord Teignmouth.—I scarcely know what stress to lay upon any observations which are made by this uneasy gentleman. I should have thought he would have been cured of appearing before the public, by the lesson which he received from the Suburban Clergyman. But you have Galvanised him into a sort of muscular motion. He has ventured forth with a second Letter to Lord Teignmouth, of which the spirit and the reasonings will reflect no shame upon his former production. I shall hereafter make a few further remarks upon him.

tion, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works." I therefore cannot consistently believe, that, thus inspired, they will speak with equal readiness any language which is attempted to be drawn from them. I cannot believe that it depends altogether on the hand by which they are circulated, whether they shall prove profitable or pernicious ; whether (I speak it with reverence) they shall make men wise unto salvation, or mislead them to their destruction. I know, indeed, that the plainest truths may be perverted, and that a commentary may be employed to darken or distort instead of explaining a text, but I am sure that the Bible is never more safe from perversion, than when it is made fully and generally accessible ; and that an erroneous commentary must be far less mischievous, when it is circulated in company with the text, than when it is circulated alone.

On the other hand, I know of no commentary on the Scriptures, or on any other book, of which it can be said, that it "is given by inspiration of God ;" or of which, however wise, pious, and edifying it may be, I should dare to affirm that it is profitable to make *the man of God perfect, thoroughly furnished unto all good works*. Away, then, with those profane and vain babblings, which would elevate the traditions and comments of men to the rank of Heaven's blessed and lively oracles ! Other writings are valuable, but these are above all value ; others may be wise, but these flow directly from the Fountain of wisdom ; others may be useful, but these are given for the conversion of the world. It

is with pleasure I recognize the adoption and declaration of a similar opinion\* in the publications of the Society in Bartlett's Buildings. "Although other sciences be good, and to be learned, yet *no man can deny but this*" (the knowledge of God's word) "is the *chief*, and *passeth all other incomparably*. What excuse shall we therefore make at the last day, before Christ, that delight to hear and read men's phantasies and inventions" (*qu. Tracts?*) "more than his most holy Gospel? and will find no time to do that which chiefly above all things we should do? and will rather read other things, than that for the which we ought rather to leave reading of all other things? Ignorance of God's word is the cause of all error, as Christ himself affirmed to the Sadducees†.

"Since God of his fatherly goodness hath revealed himself and the way to eternal life in the Holy Scriptures, it is certainly *the duty of every Christian* to study the same with all seriousness and application‡."

Concurring, therefore, as I do, in these senti-

\* In truth, a very large majority of the Subscribers to that Society will, I have no question, agree with me in most of the opinions which I advance in this letter. Where I appear to censure the proceedings of the Society, I mean the censure to apply only to that very small body, who, unfortunately for its interests, are much upon the spot, and who, by inexpedient and injudicious measures, impede many of its objects, detract much from its utility, and prevent very considerably the augmentation of its members. This distinction is always in my mind, and I beg of you to remember it.

† Religious Tracts of the Society in Bartlett's Buildings, vol. vii, art. i. p. 4, 5; being a quotation from the second Homily.

‡ Volume vii. art. i. p. 7.

ments of our venerable Society, I cannot endure, that the dissemination of the *Scriptures alone* should be considered in the same light with the dispersion of sermons or of tracts; least of all that tracts must of necessity be administered as a corrective, or provided as an antidote. Think not that I condemn good Sermons and good Tracts; I only protest against the depression of the Bible by their unmerited elevation. My argument needs but this concession; that, for every purpose of life and godliness, the Scriptures are of a value and importance infinitely above all other works; and, therefore, that the dispersion of tracts can be placed in no competition with the dispersion of the word of God.

These observations are applicable, not merely to countries professing Christianity, but also to those where the light of the Gospel has never shone. It surely cannot be denied, by any man who admits the sacred oracles to be of divine authority and the words of consummate wisdom, that they furnish the best means of converting the world.

The reading of the *Scriptures alone* has ever been found of decisive and undoubted effect \*; and I need not remind you, that in former ages, the first object of those who wished to pervert the truth, was to substitute human compositions in their stead. When was popery in the zenith of its influence? When the Scriptures were inaccessible. What broke its chains?

\* That the power of producing this effect, under the Divine blessing, remains with the Scriptures in the present day, may be inferred from the circumstance (among others) that the conversion of Nathaniel Sabat, the Arabian, is by himself ascribed to his perusal of an Arabic New Testament.—See “Buchanan’s Star in the East.”

—The translation of the Scriptures. Let the word of life proceed on its “healing and heavenly ministry\*,” and it will assuredly run and be glorified. If authority were needed in support of assertions so plain and undeniable, authorities could easily be found.

In no part of the world do so many obstacles present themselves to the diffusion of the true religion, as in India; yet even there, according to the opinion of Sir William Jones, whatever can be effected will be done by the Scriptures.

“The only human mode, perhaps, of causing so great a revolution” (the extension of Christianity in Hindustan) “is to translate into Sanscrit and Persian such chapters of the prophets, and particularly Isaiah, as are indisputably evangelical, together with one of the Gospels, and a plain prefatory discourse containing full evidence of the very distant ages in which the predictions themselves, and the history of the Divine Person predicted, were severally made public; and then quietly to disperse the work among the well-educated natives, with whom if in due time it failed of promoting very salutary fruit by its natural influence, we could only lament more than ever the strength of prejudice, and the weakness of unassisted reason†.”

Whether Sir William Jones be correct in the whole of his opinion, is not now the question. The tendency of my argument at present, is to shew the paramount importance of the Bible. But “what

\* Dr. Wordsworth, p. 29.

† Life of Sir William Jones, by Lord Teignmouth, 4to. p. 364.

—See other authorities to the same effect under the 5th head, and in Appendix K; some of which are taken from the Reports of the Society in Bartlett's Buildings.



(you will say) is all this to me? I approve of the dispersion of the Scriptures." I grant it: but do you not tell us (p. 90) that your other objects are "of almost equal importance and dignity?" This is what I doubt. My conviction is, that no comparison can exist between them; and that the object which every man should propose to himself, in reference to the world around him, infinitely before all other objects, is "the free dispensation of the word of life."

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## SECTION II.

*II. A second consideration immediately arises. What was the state of the world with respect to the knowledge of the Scriptures about the period when the establishment of the British and Foreign Bible Society was first proposed?*

Let any man, who feels as he ought for the interests of Christianity and the welfare of his fellow-creatures, look upon a map of the world, and his heart must sicken at the sight of kingdoms and continents immersed in the profoundest ignorance, without hope and without the knowledge of God. Whether we direct our attention to the myriads of China, and to the overflowing population of the civilized East; or pass through the barbarous kingdoms of Africa, and then fix our regards upon the superstitious inhabitants of the West; how little has been done to spread through those benighted lands the revelation of the Gospel! And if we

turn to those countries where the light of Christianity has in some degree shone, how faint are her beams and how partial is her influence! Even where her forms are acknowledged, in how many cases is her spirit entirely wanting and her records wholly unknown! Great Britain is the only nation in the world, which, before the establishment of the Bible Society, had in modern times shewn any anxiety for the dispersion of the Scriptures. Yet it must be acknowledged, that, in the distant Colonies of Britain, and in countries either under our own dominion, or accessible by our influence, there was such a want of Bibles, as is hardly consistent with that character of zeal which we are so ready to assume\*.

Not only does this want of the Holy Scriptures appear in countries with which we are remotely concerned, but in Ceylon, under our own government, where there are upwards of 30,000 Protestant Christians; among the Romish Christians on the coast of Malabar; among the Syrian Christians in Malayala, who are very numerous, and possess fifty-five churches; and in the very centre of our own missions and among our own converts. And it is further to be remarked, that they are anxious beyond measure to procure copies of the Bible; and that one of the greatest subjects of complaint, even with our own Missionaries, is the inability on their part to supply them.

The Rev. C. John, of the Royal Danish Mission at Tranquebar, addresses the Rev. David Brown of

\* For particulars I must refer you to Appendix E.

Calcutta, 15th Nov. 1809, in these terms: "We are now also sending the Holy Scriptures, and other school books, in Tamul, to Travancore, where the Rev. Mr. Ringeltaube has lately established a mission, to which belong six little congregations. To the Christian congregation at Jaffnapatam we have likewise sent transports at different times, and more are requested, *which we, however, cannot do any more gratis in our present poor circumstances.*"

The first Danish Missionary, Ziegenbalg, (appointed about the year 1705) translated the Scriptures into the Tamulian language: the work was finished about the year 1719.

By the activity of the Missionaries, two editions of the Old Testament, I believe, have been issued, and four of the New: but such was the scarcity of copies, even at the commencement of the present year, and such the situation of those very persons who had been converted to Christianity by means of the Missionaries connected with the Society in Bartlett's Buildings, that few of them were able to procure the records of their religion. In proof of this very important fact, I shall quote three letters which have recently arrived from India\*.

*Extract of a Letter from the Rev. C. Pohlé, one of the Missionaries of the Society for promoting Christian Knowledge, to the Rev. D. Brown, of Calcutta, dated Trichinapoly, Nov. 30, 1809.*

"A Tamul edition of the Scriptures is much wanted, but we have no printing press, neither at

\* See also Appendix E, No. 1.

Trichinapoly, nor Tanjore. At this latter place, it is very desirable that one may be soon established, for the benefit of both Tanjore and Trichinapoly Missions, as the former is so very extensive, and is only scantily, and cannot be sufficiently, supplied with the necessary Tamul and Portuguese books from the Tranquebar and Vepery printing presses."

*Extract of a Letter from Messrs. Kolhoff and Horst, who are also employed as Missionaries by the Society for promoting Christian Knowledge: the date is, Tanjore, Nov. 17, 1809.*

"There are no mission presses at all, either at Trichinapoly or at Tanjore. The Rajah has indeed a Mahratta press, but that is managed by his Bramins, and destined for the glory of his gods and the propagation of his religion. We are in the utmost want of Tamul Bibles, and likewise of Portuguese, though not to the same extent. The number of native protestants belonging to the Tanjore mission alone, including the Tinnavelly district, amounts nearly to twelve thousand, none of whom (the native teachers excepted) has any Old Testament, and not one, in two or three hundred, has even the New Testament. Almost all the men, particularly to the south of Tanjore, know how to read, and are very eager after books. If only every tenth person among them had a copy of the Holy Scriptures, we should soon see the word of Christ dwelling richly in them in all wisdom, and his saving knowledge spread among their heathen and popish neighbours. Our Portuguese Christians are likewise in great want of Bibles. If we had three presses, with Tamul and English

types sufficient for three sheets, the one might be employed in printing the Bible in Tamul; the other, Tamul New Testaments, Psalters, and single parts of the Bible; the third, to print all the above in Portuguese. Neither Mr. Pæzold, even if he was willing, nor our brethren at Tranquebar, can supply the tenth part of Bibles and Testaments we have occasion for, though their press was to print nothing else."

The Rev. D. Brown, Secretary to the Committee of the Bible Society in India, writes from Calcutta, Jan. 10, 1810, in the following terms.

"The affecting situation of 12,000 native Protestant Christians in Tanjore, could not fail to impress the Committee with the deepest interest on their account. As the funds remaining unappropriated in their hands were inadequate for the purchase of the Tamul Bibles which were offered for sale; a subscription was opened for the purpose on New-Year's Day, which has been liberally supported. This will diffuse joy and gladness through a wide region, and realize some of the descriptions of Isaiah: 'The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.'

"The inquiry suggested by the British and Foreign Bible Society, concerning an edition of the Tamul Scriptures, led to this discovery of 'the nakedness of the land.'"

Do not these letters furnish rather singular specimens of the zeal, and unblamableness, and effec-

tiveness of the Society in Bartlett's Buildings? Can any man doubt, whether a new institution was necessary or not?

The continent of Europe, it is well known, was in the year 1804, with respect to religious knowledge, in a state of the most deplorable degradation. In some few places, indeed, the Scriptures were to be found; and there we might recognize the church of Christ: but she sat in sadness and desolation: a famine of the sacred word prevailed on every side, and infidelity was triumphant.

In illustration of this part of my subject, I may be permitted to mention a few facts, which are perhaps not generally known.

" Russian Bibles have been printed, one in the sixteenth century, in Poland, in quarto, which, however, was never publicly acknowledged in Russia; and of which so few copies remain, that they are considered as the greatest rarity. In the middle of the eighteenth century, a beautiful edition in folio was published at 5*l.* a copy. In the latter part of the same century, two other editions were printed at Kiow, one in three octavo, the other in three folio volumes. These three editions may have produced about 6000 copies of the Bible. What a disproportion to the population of Russia, which is near forty millions!

" The natural result is, that Bibles are extremely scarce in Russia; so much so that people generally know it an hundred *verts*\* off when the treasure of a Bible is to be met with†."

\* Nearly 70 miles.

† Extract of a letter from Sarepta: Third Report of the Bible Society, p. 32.

In the Russian province of Esthonia, though the people were anxious for Bibles, they were so scarce among the poor classes, that, perhaps, out of twenty families, hardly one had a Bible or New Testament\*.

Such was the want in Alsace, that a clergyman of that country, speaking of his neighbours, says: "Their eyes will overflow with grateful tears if they are favoured with the present of a Bible†."

The intelligence about Poland runs thus: "After much inquiry and correspondence, we met with the following editions of the Polish Bible. 1. One in the royal library of Berlin, printed at Dantzic, in the year 1632. 2. An Amsterdam edition, in 1660, in octavo. 3. A Hallish edition of 1726, in large octavo. 4. A Konigsberg edition of 1738‡."—What a supply for Poland!

"In the province of Lithuania it is greatly to be apprehended that the Bible, particularly the Old Testament, *may, in the course of time, fall altogether into oblivion* among the still very uncultivated inhabitants.

"In the province of Lithuania there are 74 churches, and 400 schools§."

To avoid *prolixity*, I will observe, once for all, that the very warm and energetic addresses which have been sent forth by the new Bible Societies upon the Continent, and which appear in the Reports of the British and Foreign Bible Society, furnish proofs so decisive of the extreme scarcity of

\* See Appendix E, No. 2.

† First Report of the Bible Society, p. 50.

‡ Fifth Report of the Bible Society, p. 32.

§ Third Report of the Bible Society, p. 31.

the Scriptures around them, that no reasonable man can doubt of it for one moment. This remark is meant particularly to apply to Prussia, Bohemia, Germany, and Switzerland. Of France, Italy, and Spain, little need be said.

The population of Iceland is about 50,000; nearly all above the age of fourteen can read with ease, and there are few who cannot write. They are, however, extremely ill furnished with books; and there were not, in 1807, above forty or fifty copies of the Bible in the whole island\*.

And what was the condition of the British dominions? Look at England. Was there no want of Bibles in England? Look at Scotland. Notwithstanding the vigilance of the Scotch, and the prodigious pains which are taken in that country to spread the knowledge of religion, and to instruct all the classes of their population, there was still need of even increased attention and additional exertions. From information laid before the Committee of the Bible Society †, it appears that very few families in the Highlands were in possession of a complete Bible: "that among those who actually possessed one volume of the four in which the Scriptures had been published, the proportion did not exceed one in forty; that the price of a complete copy of the Scriptures was above the means of the poor; and that in fact it was not easily procurable at any price. In the island of Sky, containing about 15,000 persons, it was represented that few or no Gaelic Bibles were to be found in the hands of the

\* See Appendix E, No. 3.

† Second Report, p. 127.



common people \*." "It is material to the present purpose to observe, that, in the address alluded to, it is stated that out of 335,000 persons in the Highlands, it was computed that 300,000 understand no other language than the Gaelic, so far at least as not to comprehend a book written, or a continued discourse spoken, in any other †."

Let us next turn to Wales. There are probably 350,000 persons who speak and read Welsh. An edition of 10,000 Bibles and 2,000 New Testaments was printed in 1799, thirty-one years having elapsed since the former edition. Of the extreme want which existed in Wales in 1804, I have spoken already. The ardor with which the copies issued by the Bible Society were received there, is almost incredible. That most beautiful picture ‡ which

\* Second Report of Bible Society, p. 127.

† Ib. p. 128. See also Appendix E, No. 4.

‡ "It was wonderful to see with what joy this Book of God was received, not only among the learned sort, and those that were noted for lovers of the reformation, but generally all England over, among all the vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, or busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the Holy Scripture read." "One William Maldon" mentions, "That when the King had allowed the Bible to be set forth to be read in all churches, immediately several poor men, in the town of Chelmsford, in Essex, where his father lived, and he was born, bought the New Testament, and on Sundays sat reading of it in the lower end of the Church: many would flock about them, to hear their reading; and he among the rest, being then but fifteen years old, came every Sunday to hear the glad and sweet tidings of the Gospel."

Strype's Life of Cranmer.

historians give us of the zeal of our own countrymen when the Scriptures were first translated into English, is also a faithful representation of the overflowing zeal and gratitude of the Welsh\*.

Look at Ireland. "Had you visited Ireland," says a pious and eloquent writer, "before the institution of the British and Foreign Bible Society, and the different societies it has given birth to in that country, you might have travelled from the Giant's Causeway to Bantry Bay, from one extremity of the kingdom to the other, and (avoiding the chief towns) visit every cabin in your way, without finding, perhaps, three hundred perfect Bibles among three millions of people. I speak from personal knowledge of the country†." "By the intelligence received from Ireland, it appears that there is no part of the United Kingdoms where this want (of Bibles) is more felt than in the southern provinces of that island; that not above a third part of the Protestant families there possess Bibles; and that among the Papists, who are far more numerous, a Bible is probably not to be found in more than one out of 500 families‡." "Neither were any exertions making to distribute them, except by the 'Dublin Association,' whose means were confessedly inadequate§, and a few clergymen in their own parishes||. Yet the demand was great, and there was even reason

\* Appendix E, No. 5.

† Letter to Dr. Gaskin, p. 5.

‡ First Report of the Bible Society, p. 12.

§ "The Bibles are bought up with great avidity in this country; and the demand for them daily increases so much, that the funds of the Association are unable to bear it." Ibid. p. 47.

|| Ibid. p. 48.

to conclude, both from information and actual experiment, that the Scriptures might be circulated among the Roman Catholics in Ireland with little difficulty\*." "You cannot delight a poor Irish peasant so much with any thing you can bestow upon him, as with a present of a Bible: he hides it in his cabin, and reads it with an eagerness that cannot be conceived†."

Next turn to the Isle of Mann. In 1763, the Bartlett's Buildings' Society published a small edition of the New Testament, and 2000 copies of the Old, in the Manks language. It should seem that this supply did not equal the demand: for I find, by reference to the Reports, that the Society has every year, for the last twenty-two years at least, expressed its intention, "to proceed in this charitable work, and to supply the Isle of Mann with other good books and tracts, or with new editions of such as have been already published, for their use:" yet nothing has been done.

To finish the picture, look at Jersey. "I believe there is not one (a Bible) to be bought in the whole island. *I know many religious families who are without it. They have not even the New Testament; and though they would give any money for it, yet it is all in vain.* I have known old second-hand Family Bibles to sell from 2*l.* to 4*l.* sterling; so that none but the rich can afford to buy them, while the poor people are greatly in want of them ‡."

\* Second Report of Bible Society, p. 124.

† Letter to Dr. Gaskin, p. 7. See also Appendix E, No. 6.

‡ Second Report of Bible Society, p. 179.

Now, as all these observations apply to the period when the Bible Society was first established, it is evident that there was great need for dispersing the Scriptures, "not only abroad, but also at home."

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### SECT. III.

*III. Let us examine then, in the next place, whether it is probable that the Scriptures could be distributed in any very extensive way without such a combination as the Bible Society.*

Go back with me to the year 1804. Was there any probability that these tremendous deficiencies would be remedied by our Society in Bartlett's Buildings? With theories and conjectures I have little concern; let us appeal to the evidence of facts.

1. If we had the power to disperse Bibles and to promote translations with a vigour proportioned to the want, why was it never done? How was it that nations, accessible by us, and imploring from our bounty the records of heavenly truth, either never received them at all, or received them in a measure so stinted and scanty? How did it happen that we neither promoted translations, nor availed ourselves of those which were already in our hands, and upon which we could fully rely? The very important translation of Ziegenbalg\* into the Tamul was

\* How singular must our zeal appear, "when we compare it with the labours of a Plutsch and a Ziegenbalg, who were obliged

finished in the year 1719. Notwithstanding the subsequent editions, a new impression has long been wanted: why have no steps been taken to forward it? How can any person expect that we should have been able to procure a translation, even into a single language, when we could not reprint a version already before us, made for the use of our own converts, and in the very centre of our own missions? If more *could* be done, how can we stand acquitted, either to the Almighty, to the world, or to our consciences, for not having effected it? In speaking of our Society in Bartlett's Buildings, you remark (p. 39), "Is it too much to say of such an engine, with the philosopher of old (for we thus possess what he required and wanted, a fit foundation and standing-ground for his machinery); is it too much to say that 'we can move the universe?'" —Yes, it is a great deal "too much to say." *Have we moved it? Have we made any tolerable attempt to move it?—It really appears as if we were able, constituted as we are, to give the universe very little disturbance\*.*

to transcribe their hardly-achieved versions, with iron tools, upon palm-tree leaves!"—*Wrangham's Sermon before the University of Cambridge, 1807.*

\* Is it not an extraordinary fact, that individuals have, in this respect, done more in a few years, than the Society for promoting Christian Knowledge has effected in a century? "From Burnet's Funeral Sermon on Boyle we learn, that *he alone* defrayed the whole expense of *translating and printing* the New Testament in Malay, and Grotius '*de Veritate Religionis Christianæ*' in Arabic: and that he was the chief contributor to a Turkish version of the New Testament; subscribed largely to a circulation of Bibles in Ireland, Wales, and Scotland; and gave considerable annual sums for the

The only version of the Scriptures in a foreign language, which has been printed either by us or our fathers, was finished in 1720: 10,000 Testaments, 60,000 Psalters, and 500 Catechetical Instructions, with an Abridgment of the History of the Bible annexed, were at that time printed in Arabic. The Arabic language is spoken, or understood, through a greater extent of population, I believe, than any other, except perhaps the Chinese: yet so slowly have these copies been dispersed—I may add, *so cautiously too*—that many of them, I understand, are still in our cellars; nay, it is even stated in the Report of 1809, that “the rest are reserved to be sent as occasion shall offer:” and nearly a whole century has elapsed!

Besides this, I am not aware of any translations

propagation of Christianity in America and the East Indies. And Mr. Carey asks only 1000*l.* per annum for some years, to complete and print all the versions necessary.”—*Wrangham's Sermon before the University of Cambridge, 1807.*

Mr. Wrangham thus proceeds: “The British and Foreign Bible Society, with honourable liberality, have already granted two separate sums of 1000*l.* each, for this noble object. They have likewise granted Arabic types, and paper, for the purpose of printing 5000 copies of the New Testament, in Turkish, at Karass, on the borders of the Caspian Sea; a favourable opportunity having offered for introducing the Scriptures among nearly thirty millions, who speak that language, and who inhabit from the banks of the Wolga to the shores of the Euxine: and they meditate an edition of the Scriptures in the Calmuck and Arabic dialects.

“When such are the golden fruits of this institution, can we forbear wishing it success in terms descriptive of Proserpine's ‘goodly tree,’

“‘*Simili frondescat Virga MetaNo.*’—*VIRGIL.*”

*Wrangham's Sermon, p. 49.*

whatever, by the Society of Bartlett's Buildings, for the benefit of those myriads of human beings, who are enveloped in the dreary night of heathenism and superstition. Was there then no ground for believing some "novel union and combination"\* necessary?

It is evident that we could not supply the demands at home. In reading the accounts of the transports displayed by the poor inhabitants of Wales, of Scotland, and the Highlands, on the receipt of their Bibles, I seem to be carried back to the earliest period of the Reformation, when the treasure of the Scriptures was first laid open to our ignorant forefathers. Who could believe, that in this little island, where the light of Christianity has for so many ages shone in all its purity, and where there exists an engine able "to move the universe," whole districts should have remained destitute of the Scriptures? Were we ignorant of the state of things immediately around us? Surely not: such ignorance who could palliate? I conclude, therefore, that our means were not equal to the want.

2. When these deficiencies were pressed upon our attention by our missionaries abroad, and by persons who felt an interest in the success of those missions, did we prepare to meet the case by additional exertion †? I can produce no proof of

\* Dr. Wordsworth, p. 82.

† A very small sum from the Society in Bartlett's Buildings would have been of great service to its missions in India, even within the last twelve months. I have already given an extract of a letter

such exertion. And when urged to supply the wants at home, was our zeal duly awakened by the distresses of our neighbours? I fear not. Let us stop a few moments, to examine the point.

Much stress has been laid, by yourself and others, upon this matter of the Welsh: I will therefore select the case of Wales as an illustration.

The number of Welshmen, as I am informed and have already stated, who read and speak their native language, is about 350,000. In the year 1768, an edition of Welsh Bibles was printed by the Society in Bartlett's Buildings, amounting to 20,000 copies. About the year 1790, a great scarcity was again experienced. In the years 1792, 1793, applications were repeatedly made to the Society by gentlemen in London, but they failed of success. For the particulars, I must refer you to Appendix F. As an introduction to the Appendix, I will insert in this place an extract of a letter which I have lately received upon the subject from Wales: it bears date July 7, 1810.

“ After our application to the Society failed, I ex-

addressed to the Rev. Mr. Brown, by two of our Missionaries at Tanjore (p. 27), dated Nov. 17, 1809. The letter concludes thus:

“ These, Rev. Sir, are our wants. You desire to know our opinion concerning the means for supplying them, and carrying the salutary designs of your Society into effect, and the probable expense attending it. The means are, printing-presses completely provided with every requisite. If we are favoured with all the necessary materials, and sufficient paper, fifty pounds sterling for one press, and one hundred pounds for three presses, will probably suffice; out of which the bookbinders can also be paid, &c. We shall regularly transmit exact accounts to your Committee.”



erted all my abilities to procure men of opulence in this country to join with me in subscribing for 8000 Bibles; I myself being engaged for one half. This also proved fruitless, through the indifference of two or three leading persons. *For at least twelve years we continued in this hopeless state, having laid aside every thought of being able to succeed.*—I was continually applied to for Bibles, and much distressed I was (more than I can express) to be for ever obliged to say, I could not relieve them. The institution of the British and Foreign Bible Society will be to me, and thousand others, cause of unspeakable comfort and joy as long as I live. The beneficial effects already produced in our poor country, of the abundant supply of Bibles by the means of it, are incalculable. We go on now cheerfully with our schools, without any fear of scarcity of Bibles: in short, the face of things with us is entirely altered; and why may it not be the case with many other parts of the world? I trust it is an institution that will continue firm, whilst time lasts, and until the whole earth is filled with the knowledge of the Lord\*.”

The applications were continued during the years 1792 and 1793, accompanied by a security “that 4000 copies should be paid for as soon as ready for sale.” A new edition of the Welsh Bible did not appear till 1799; and then, apparently, not in consequence of the requests made in 1792 and 1793; for the order to print was not passed till 1796.

In the year 1800, and probably in 1801 and

\* See Appendix F.

1802\*, the Society was repeatedly addressed about the wants in Wales ; but all in vain. In 1804, the Bible Society determined to relieve them : in 1805, *after this intended supply was announced*, the Committee of the Society in Bartlett's Buildings determined to do something also.

Now let me ask the question, why did we not attend to the distresses of Wales, when they were first officially made known to us? Why did we not listen to the gentlemen, who requested our aid in 1792? Was it because the Committee was not addressed by a bishop? How was it then that we neglected the application of the Bishop of Peterborough in 1800? You will tell me, perhaps, that some persons considered the former supply as sufficient. But was it possible that the editions published in 1768, and 1799, could be sufficient for 3 or 400,000 persons for upwards of thirty years together? . And why did we not make full inquiry, if there was any doubt upon the subject?

Will any man, who considers the state of the world at large, of our own colonies, of Europe, nay, of Britain itself, together with the inactivity of the old Society, pretend that there was no necessity for a new Institution? If the case, which I have already submitted, does not imply a necessity the most urgent and commanding, I profess myself to have no idea of the meaning of the term.

3. It must be admitted, I think, that, so late as the year 1804, no *remarkable* zeal had been shewn,

\* See Appendix A.

no particular exertion had been displayed in our times, by the Society for promoting Christian Knowledge. Was it probable, then, that any *extraordinary* efforts would be made? I fear not: and for this reason; because the most efficient mode of procuring the means of activity and exertion had been neglected by the Society in Bartlett's Buildings, and the neglect itself is extolled as meritorious. Let me request your attention to the following elucidation.

In the First Report of the Committee of the Bible Society, we meet with this sentence: "Amongst the objects which have particularly engaged their attention, there was none which appeared to them of greater moment than to make the institution of the Society extensively known\*."

Upon this circumstance the utility of all projects of benevolence, which are supported by contributions, must in a great measure depend. Who would believe, then, that this anxiety to give publicity to their proceedings could be converted into matter of accusation? Yet such is the fact.

My first authority shall be the most respectable, and one to which you will not object. "This intelligence" (viz. of the objects accomplished by the Bible Society) "is so far from being new to the generality of those who are likely to read your Lordship's pamphlet, that it can hardly have failed to have met them, almost at every corner, in Reports, and Summary Accounts, and Magazines, and Paragraphs of Newspapers, and Addresses to the

\* First Report, p. 5.

Public, and Advertisements, and Speeches, and Sermons\*." A tacit comparison is here intended between the conduct of the new Society and of the old; and hints are occasionally thrown out of the superior excellence "of the silent and unostentatious manner in which all the proceedings of the latter are carried on †."

I know not whether to smile or be angry at another quotation of a similar tendency, which has proceeded, it should seem, from the pen of a Clergyman. After sundry grave axioms, which are ushered into light with all the pomp of original discovery, he proceeds in a strain of admiration at the unobtrusive and retiring modesty, which distinguishes the Society for promoting Christian Knowledge. "So far," he continues, "has this forbearance been carried, *that their very existence is unknown to many, even among the members of the established Church!* And it is an indisputable fact, that some Clergymen have been induced to connect themselves with the British and Foreign Bible Society, merely because they believed it to be the only institution which would furnish them with Bibles at a reduced price! ‡" Does our encomiast here mean that you and I, and the other members of the Society for promoting Christian Knowledge, have crept into a lane near the end of Holborn, so modest and retired, that even our own brethren knew nothing about us? hid under a bushel, when

\* Dr. Wordsworth, p. 2.

† Ibid. p. 35.

‡ An Enquiry into the Claims of the British and Foreign Bible Society, p. 2.

we dreamed that we were giving light to the world ! Then I say that no man can doubt for a single instant of the absolute necessity which existed for a new institution. No argument can be stronger than such praise.

It has been suggested, that the passage which I have just quoted may be intended as a specimen of keen and pointed irony ; and that the author of it, by pushing this and some other ideas in his pamphlet to a ridiculous extreme, intends to expose us. His irony, I confess, if irony it be, is most sarcastic and severe ; but I rather understand the passage as the humble and innocent offspring of sober sadness. And is it indeed matter of boasting and exultation, that we thus bury our talent in a napkin ? Is zeal for the Scriptures to be branded as enthusiasm, and energy in the best of causes to take the name of ostentation ? Then the case was desperate. How was it possible that funds and influence could ever be created by us, at all adequate even to the wants at home ? How were we to procure, not merely that “sordid, inert, and lifeless exponent, money,” which, as sound members of the Bartlett’s Buildings’ Society, it seems we are bound to hold in contempt, “but, much more, the heart-springs from which it flows, the piety and wisdom which prompt the deed \*,” “the living fund of flesh and spirit †,” “the mass of active and animated matter, which such an occasion so imperiously required ?

You have well hinted, in some part of your letter,

\* Dr. Wordsworth, p. 25.

† Ibid. p. 68.



is not evident that some of your most efficient members wish to establish '*imperium in imperio*,' a church within a church? Have you not rejected persons of sound principles and unexceptionable conduct, without even the shadow of a reason assigned? Is not a number of dissentients equal to one-fifth of the voters present, sufficient to reject a candidate? And will any man deny, that it is the object and intention of certain voters among you to exclude all the individuals against whom their prejudices are excited? Suppose, however, that I succeed in my object; are not you all slumbering upon your posts? Can I expect to rouse you to exertion? I am at a distance from London, and cannot attend the meetings; and, if I resided in the metropolis, and attempted to give you life and animation, should I not become the object of marked suspicion? Have not such attempts been repeatedly made, and have they not invariably failed? If you were alert, and would do your best, I would subscribe with pleasure; but till some symptoms of animation appear, I must withhold my hand."

It is much and deeply to be lamented, that any conduct of ours should have afforded occasion to such animadversions; and I repeat them with pain. But that these notions prevailed, and do still prevail to a considerable extent, and have a powerful influence upon many, is undeniable. You express surprise, that the names of Lord Teignmouth and Mr. Owen are not to be found in the list of our subscribers at Bartlett's Buildings. Suppose it should turn out that those gentlemen were influenced by some or most of the reasons which I have just men-

tioned? Will you affirm that they had no ground for their conduct? With respect to Lord Teignmouth, I can state from authority, that till it fell to him, as President of the Bible Society, to send an official letter to the Society for promoting Christian Knowledge, in 1804, *he knew not of its existence*. Since that period, he must have paid very little regard to his own feelings, if he would have submitted to the risk of a ballot. Do you really believe that he would have been elected? Do you think that it would have been prudent for Mr. Owen to incur the same hazard? — I am confident that the Society for promoting Christian Knowledge has lost very many excellent members, from the impression to which I advert; and I therefore believe, that many of those gentlemen who patronize the new Society without adding their influence to the other, are induced by these considerations: they feel that they have no choice; and that if they do not join their means and weight to the Bible Society, they must be excluded from all participation in this glorious service.

In page 91 you hint, that I must now be sorry for what I advanced on this subject in my former letter; and that it is not a good habit, *Spargere voces in vulgum ambiguas*. Of the ambiguity of my declarations, I confess I did not expect to hear. My assertions are plain, and cannot be mistaken: yet I really was sorry to mention these circumstances, and, except for the purpose of vindication, I would not have recurred to them.

Had the Society in Bartlett's Buildings been more conspicuous for its zeal; had it been open to all



the real and conscientious members of the Church of England; such would have been the accumulation of its funds and the energy of its proceedings, such the ardour to discover, and the alacrity to supply, every want, that the Bible Society might possibly never have existed, as the necessity which produced it might never have been felt.

I think myself then justified in saying, that the Society for promoting Christian Knowledge was ill qualified, under this management, for disseminating the Scriptures, even at home, to the extent required; and that it was necessary, for the accomplishment of such an object, that something further should be done. I think, also, that you are of the same opinion: let us hear what you say.

“It affords me the greatest satisfaction to be enabled to communicate, as I doubt not it will to your Lordship to hear, that *very effectual measures have recently* been adopted for extending the usefulness of the Society for promoting Christian Knowledge, for increasing its influence, and promoting the union and co-operation of the clergy and laity with all its several important designs, through the intervention of a species of auxiliary Societies in every diocese in the kingdom\*.”

It is plain, then, that you thought its former measures not *very effectual*: which is exactly my own opinion. But you proceed:

“In this single expedient, I gladly recognize a present prevention and remedy, already supplied to our necessities, against some portion of many of

\* Dr. Wordsworth, p. 157.

those evils, which I have, I think, truly represented as certain to result, from the influence and preponderance of your, and the other kindred societies, which I have adverted to: and, regarding it as a merciful example of the fulfilment of His word, who has promised to be with his Church 'unto the end of the world,' with cheerful hopes, and a renovated spirit, I heartily wish your Lordship farewell \*."

You must surely have despaired of their capability of making any effort whatever, if a simple resolution like this can kindle such admiration! Was it really such a difficult matter to carry this single proposition? I applaud the expedient: but must be excused if I observe, that its utility will depend, not on the wisdom of the measure (for which the Bible Society is answerable), but on the spirit and manner with which it is carried into effect.

4. Next let us inquire, whether it was likely that the Dissenters alone would have been equal to the task.

The Dissenters, we all know, are full of zeal and activity in any cause which they undertake. But when we reflect how small is their number, if compared with those who profess the principles of the Establishment, it is highly probable that they could not have found means to meet the exigency of the case. Powerful they would certainly have been; and for purposes of evil, if such were their object, sufficiently powerful: but they could not have dispersed the Scriptures to the extent required, abroad

\* Dr. Wordsworth, p. 147.

and at home. Would they have had the countenance of the Kirk? Would they have had the support of the Clergy of Ireland? Would they, I will ask, have obtained general contributions even from the Methodists? I am strongly disposed to answer all these inquiries in the negative. If the Church of England take the lead, numbers are willing to defer to her authority, who will on no account submit to each other.

5. I need not point out to you, that the tendency of this discussion is to overthrow many of the assertions, and several of the principal hypotheses, contained in your pamphlet. If it be true—and it is most assuredly true—that, so late as the year 1804, the Society for promoting Christian Knowledge went on quietly and steadily, without any extraordinary exertion: if a considerable number, both of the Clergy and Laity, were afraid to venture their names upon the list of candidates, and were therefore prevented from adding to its efficiency: if even some of the European dominions of Britain were in a great measure destitute of the word of God, while whole continents were involved in the profoundest night of error and superstition: and if the Dissenters alone were incapable of supplying the defect of the Society in Bartlett's Buildings: it follows of course, that no expedient remained but the trial of some such institution as the Bible Society;—an institution which, laying aside all private considerations of inferior moment, should combine—for this grand, simple, and most important object—the talents and the energy of all men, in all places, who

appeal to the Scriptures as the rule of life and the revelation of God.

6. And the experiment has succeeded in a manner far above the most sanguine expectation of its warmest friends : men of all classes and descriptions, of different countries, churches, and denominations, who love the Bible in its purity, have expressed their admiration of the new Society ; and, wherever they could, have lent it their countenance and support. To the minds of ninety-nine men out of a hundred, the principle upon which it is founded is an irresistible recommendation : hence the number of societies which have sprung into existence, upon the same liberal basis, in several parts of Europe, and upon the continent of America. The wisdom, or expediency, or propriety, of those institutions, may form a distinct question ; but you yourself, I think, will not deny that their number alone is absolute demonstration of the *popularity* at least of the plan.

From the example of the parent institution in London, auxiliary Societies have arisen in Birmingham, Reading, Nottingham, Newcastle-upon-Tyne; Penryn and Falmouth, Leeds, Manchester, Exeter, Leicester, Kendal, Sheffield, Hull, Bristol, &c.\*

In Scotland, similar associations have been formed in Glasgow, Edinburgh, East-Lothian, Greenock,

\* Three new Auxiliary Societies have been established since the former edition of this pamphlet went to the press. One at Neith ; President, the Right Hon. Lord Vernon :—one at Uxbridge ; President, the Right Hon. Lord Gambier :—one at Sunderland ; President, Rev. Dr. Gray.

and Aberdeen; together with the Scottish Bible Society, by the Ministers of the Presbytery of Edinburgh.

In Ireland, we have the Hibernian Bible Society, at Dublin, from which several minor societies have branched—viz. in Dungannon, in Armagh, in Belfast, Limerick, Londonderry, and New Ross:—The Cork Bible Society, which has also given rise and encouragement to similar associations in that city and its vicinity:—An Association of the Presbyterian Ministers of Ulster, for the purpose of distributing the Scriptures among the poor both of the Established Church and of every religious denomination.

If you look abroad, you will find that the Society in London has given birth to a "German Bible Society" at Nuremberg (since transferred to Basle); "a Bible Society at Berlin;" "an Evangelical Society at Stockholm," (the two last under Royal patronage); and ten Societies within the United States of America.

And with these proofs before us, and proofs like these, are we to pause, and doubt, and consider, whether the principle be popular or not? Like the **Banyan tree of the East,**

\* Such as at this day to Indians known,

In Malabar, or Decan, spreads her arms;

Branching so broad and long, that in the ground

The bended twigs take root, and daughters grow

About the mother tree, a pillar'd shade,

High overarch'd;

the Society of London has sent its shoots in every direction, which have themselves taken root, and become the fruitful parents of additional stems and

expanded foliage. "The hills are even now covered with the shadow of it, and its boughs are like the goodly cedars \*." I trust that it will still extend its influence through the whole earth.

I wish my limits would permit me to lay before you the testimonies of approbation which have poured in from every side. I have selected a few for the Appendix †, but I will here present you with two, by way of specimen: they come from bodies of men, who are not only distinct, but who can have little in common with each other. The first strongly approves of the plan of the Society: the second does the same, and, further, mentions it as a particular recommendation, that the institution was formed under the patronage and direction of some of the highest dignitaries of the Church of England.

*Extract from a Circular Address of the Bible Society of Massachusetts, January 1810.*

"It is generally known, that, in the year 1804, a Society was formed in London, under the patronage of some of the most respectable names among the nobility, clergy, and others, of every religious denomination, for the grand and simple purpose of distributing the holy Scriptures in all countries and in all languages. *So forcibly does the simplicity, as well as the usefulness, of this design strike every serious mind, that perhaps the first sentiment is that of wonder that it had never before been adopted on an extensive scale in any part of Christendom.* The history of the operations of this magnificent esta-

\* Psalm 80.

See Appendix G.

blishment seems, however, to shew, that it has been adopted late, only to be embraced, with the more zeal, and prosecuted with the more success. The five Reports which the Society has published, *cannot fail to seize the attention and gladden the heart of every Christian who reads them.* He will think he sees at no great distance the day, when every region of Europe, and perhaps of the Eastern Continent, is to feel the influence of his charity ; for which Christendom called, and thousands have already blessed the names of its authors."

My next extract is from the recommendation of the Synod of Aberdeen.

*Recommendation of the Synod of Aberdeen, 11th October, 1808, for a Collection in aid of the British and Foreign Bible Society.*

" There was laid before the Synod, by their Committee for Overtures, an unanimous overture of the Presbytery of Aberdeen, for a collection in aid of the British and Foreign Bible Society.

" The Synod, after deliberating on the subject, highly approved of the said overture, and recommended to every minister in their bounds, to collect in his parish for the above purpose," &c.

" The British and Foreign Bible Society was formed in London, in the year 1804, *under the patronage and direction of some of the highest dignitaries of the Church of England, and of several noblemen and gentlemen who have held the most distinguished offices, and are among the brightest ornaments of their country.*"—" The object of the Society is so simple, and the sphere of its proposed

employment so extensive, as to have engaged in its support different denominations of Christians. The contributions already furnished have been large; but the prosecution of the designs now carrying on, and of those further intended, will require more aid from the increasing charity of all Christians.”—  
“ This is a cause which demands our countenance and aid. It is the cause of humanity, virtue, and Heaven.”

I appeal once more, with confidence, to the judgment of every man, who will candidly exercise his judgment, whether, after reading these accounts, and accounts similar to these, from all classes and descriptions, in countries widely different from each other in language, and manners, and government, and modes of religion, it be possible to deny, for a single moment, that the “ liberal basis ” of the Bible Society, with the Church of England at the head of it, is calculated in a pre-eminent degree to call forth the zeal and the energies of all men who reverence the word of God. No narrower system could ever have produced such effects as these.

7. And this is the place to notice some observations of yours, contained in the 51st page.

“ But, to grant, however, that an extreme want of new supplies was experienced and deplored at the time alluded to ; and that new channels of doing good appeared to be opening, and new fields ripening for the harvest, while faithful labourers and reapers only were wanting for the work ; what do you think would have been best to be done in



such circumstances? I should have said: ‘Collect your materials; make out your case thoroughly; and then come and appeal to the more than 3000 members of the Society for promoting Christian Knowledge: satisfy them that the cause is a good one; make your application through the medium of their recommendation; and do not give yourself over to a mistaken and unprofitable despair \*.’”

“Collect your materials!” Who was to collect them? The Dissenters, with whom, according to your statement, the Society originated?† Or Lord Teignmouth, and Mr. Owen, and the other members of the Church of England? Or would you have recommended to those gentlemen, who, after repeated applications in 1792 and 1793 ‡, gave us up in despair, to try us yet again? Or would you have urged continued attempts on the part of the Bishop of Peterborough, and of those who had about the year 1801 §, been assailing us without success?—“Come and appeal!” “satisfy them!” &c. Alas! after the history which you will find in Appendix A and F, I am at a loss to know what kind of satisfaction we might think it right to demand. Had not appeals been made to us four years before? Did we not know, as well as they did, that the evil was of enormous magnitude, both abroad and at home? And should we ever have been satisfied, till it had been proved to demonstration that not one of our Bibles would by any accident be contaminated by the breath of a Dissen-

\* Dr. Wordsworth, p. 51.

† See Appendix F.

‡ Dr. Wordsworth, p. 52.

§ See Appendix A.

ter, or reach its destination through "unfriendly and noxious channels?"\*

But you proceed, p. 51: "It will perhaps be no very extravagant calculation to estimate that each of those members, on an average, might have had influence enough to procure one additional name to the common stock, or some equivalent additional contribution; and thus, by accumulating your fresh zeal and labour upon theirs, an accession might, almost at one effort, have been obtained, equal in power and influence to the whole present strength of the Bible Society. I think we greatly undervalue the ability and the disposition to co-operate in such a cause, yet latent even among the members of the Church of England only, if we do not believe it very far to surpass in numbers what has hitherto been attained by the aggregate exertions of the Bible Society and the Society for promoting Christian Knowledge. Hence it was, that in my letter to the Clergyman of the Diocese of London, I ventured to suggest, that the great object of disseminating, to a very enlarged extent, the Scriptures in foreign parts, might, perhaps, have been even 'more easily obtained' without the institution of any *new* Society, by an extension of, and combination with, the *old*."

Nothing can be more idle than to say what might have been done, when the probability is, that if this had not been done nothing else would; and that the evil would have remained without the slightest diminution. And as to this "accumulation of fresh

\* Dr. Wordsworth, p. 62; and vide Country Clergyman, p. 23.

zeal and labour," permit me to remind you, that some, even of our own body, think they are paying us compliments by representing us as so quiet that we are never heard of. I fear there was too much ground six years ago, for this satirical commendation. The Society is now beginning to be vigilant, and I sincerely rejoice in it. We can now speak to men at their own doors; and if we conduct ourselves as we ought, numbers will, from this circumstance, be induced to assist us, who never thought of us before, and who, at any rate, would have had to discover their way to us by guess. But do not forget, that, for this activity, we are indebted to the emulation which has been excited by the Bible Society. In the year 1804, if I may believe our own advocate of the West, so *latent* was this principle of zeal, so closely did we take shelter "in the keep and strong hold\*" of our own modesty, that many, even of the clergy, knew not of our existence!

I must entreat, then, a truce with this interminable series of guesses and conjectures. The probabilities are altogether against you; and I need scarcely remind you of the very just observation, which you so earnestly press on the attention of Lord Teignmouth, that "probability is the guide of life."

8. The next inquiry, connected with this part of my subject, is, What have actually been the effects of this "novel combination" with regard to the dissemination of the Scriptures? If it be rea-

\* Dr. Wordsworth, p. 4.

sonable to conclude that the other plan of separate interests would not succeed, has this answered better? The Reports, probably, will throw some light on the subject. For the present, allow me to assume the fact, that a great distribution of the Scriptures has taken place.—“Ay! but this is nothing to the purpose; it is a mere ‘*ignoratio elenchii*’; we are to look forward at the ‘baneful operation,’ and the ‘evils,’ and ‘important deficiencies and possibilities of evil extant in, and resulting from,’ &c. &c.” But I contend, that these matters *are* to the purpose; they are of the very essence of the argument. If I have made it probable that the old Society could not supply the demand, and if it be a fact that the Bible Society has done it in a degree far above what any other mode could in all probability accomplish; and that it has not as yet brought a quantity of “baneful operation” upon its neighbours, the cause is nearly decided. The good that has already been done; therefore, *must* enter into the question as a most material part of it. Prior to any discussion at all, if it can be fairly made out, that the distribution of Bibles is a high and sacred duty of incalculable importance, and that a Society like this is alone adequate to the distribution in the required extent, then all minor considerations ought at once to vanish.

Let it not be charged upon me, however, that I am urged on by an “ill-disciplined disposition to be doing good, without due inquiry concerning the

\* Dr. Wordsworth, p. 28.

means." I am anxious to consider the subject in every light. On this point I must take as my text, and employ according to my own notions, a sort of general exposition, which I find in your letter, p. 29.

"With me this is the question: Whether, as man, along with that good and perfect gift, and revelation of his will, which cometh down from the Father of lights, has therefore confessedly a duty imposed upon him of making known and circulating that will—Whether, I say, he be straightway released altogether from any other care and further obligation of weighing well what are the best means to impart it? Whether he is entitled, thenceforward, on this account, and for this plea, to mix, without check or controul, what portion he pleases of self-derived and earthly evil"—(*Tracts*, I presume)—"in the mode of administering the divine and heavenly communication? Whether he may justly expect that we should stand by to reward his exertions with our unqualified support and praise when *it may be shewn, perhaps*, that he is all the while fatally industrious and successful in deserting the old, the safe, effectual, and legitimate channels of this communication, and in devising new, perilous, and baneful means of his own, whereby very great and unnecessary injury is threatened to those blessings of truth, piety, love, and immortality, for the sake of which the word of God was itself given to man? And whether, in fine, we can justly be charged with treason against the Majesty of Heaven, with loathing 'the food of angels,' with endeavouring to bring in 'a famine of the word of God,' when all our soli-

citude is, that, for the further and more happy propagation of that word, it may go abroad, on its healing and heavenly ministry, freed, as much as possible, from the incumbrance of all adventitious earthly load and intermixture"—(that is to say, *Tracts*)—"the sole proper work of man's hand?"\*

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#### SECTION IV.

IV. I now, therefore, proceed to consider some of the advantages which result from this "novel union and combination."

1. *The first which I shall mention, is a most wonderful and unexampled dissemination of the Scriptures.*

The Society for promoting Christian Knowledge has been established upwards of a century. I have already stated, that the only edition of the Scriptures which it has given to the world, in a foreign language, was an edition of 10,000 copies of the Arabic Testament, in 1720.

The Bible Society has existed six years, and in that time has printed editions of the Bible in English, Welsh, and Gaelic:

\* Dr. Wordsworth, p. 29.

**New Testaments in**

French	Portuguese	Dutch
Spanish	Italian	Danish, and
Modern Greek ;		

a Mohawk version \* of St. John's Gospel, and an Esquimaux version of the same ; to which the Gospel of St. Luke will soon be added.

The Society has contributed to promote in Europe, editions of the Scriptures, or portions of them, in the

German	Bohemian	Swedish
Polish	Lithuanian	Laponese, and
Icelandic	Calmuck	Turkish

languages and dialects.

Editions of the Scriptures in the following Oriental languages are now preparing in India.

Hindustani	Mahratta
Bengalee	Malayalim
Persian	Sanserit
Chinese †	Burman, and
Cingalese ‡	Tamul.

\* The translator was Teyonmhokarawen, a Mohawk chief. On my asking him the question, whether he would be willing to translate a portion of the New Testament, if we could procure the printing of it, his answer was: " If I could have it printed in England, I would begin at sun-rise, and work till dark, every day, without intermission."—This conversation took place in August, 1804.

† " I must not omit to commend the zealous and persevering labours of Mr. Lassar, and of those learned and pious persons, who have accomplished, for the future benefit we may hope of that immense and populous region (China), Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark, and Luke; throwing open that precious mine, with all its religious and moral trea-

On this subject I must take the liberty to insert an extract of a letter, written by a clergyman of Calcutta, who cannot fail to be well acquainted with the facts.

“ At Dinapore the learned and indefatigable Mr. Henry Martyn \*, with his coadjutors, Sabat from Arabia, and Mirza from Lucknow, are competent to furnish correct editions of the Scriptures in Hindustani, Persian, and Arabic.

“ The Malayalam, Cingalese, Malay, and Telingat,   
 *are, to the largest associated population in the world.*”—*Lord Minto's Speech at the College of Fort William, 1808.*

† “ The number of natives in Ceylon, subject to the British Government, is computed at a million and a half; their languages are the Cingalese and Tamul. Nearly the first three books of the Old Testament, and the whole of the New, have been translated into the Cingalese, and printed at Columbo, at the charge of the Government.” As the means of printing at Columbo are very limited, the Bible Society is rendering the necessary assistance.—*Sixth Report of Bible Society.*

\* Mr. Martyn is Fellow of St. John's College, Cambridge: a gentleman of very superior talents, and of the highest respectability. He is now at Cawnpore.

† Mr. Desgranges, the Missionary at Vizagapatam, is employed, in conjunction with Anunderayer, a converted Brahmin, in translating the Scriptures into the Telinga.

I subjoin an extract of a letter written a few months ago, by Mr. Desgranges, to the Rev. Mr. Brown of Calcutta.

“ The extent of country through which the Telinga language prevails, is an important consideration.”—“ On the sea-coasts” it is spoken “ from Ganjam to Madras. By drawing a line from Madras to Toonibudra, thence to this side of Hyderabad, thence to Ganjam within the Ghauts, the extent of country within which the Telinga language prevails, may be ascertained as nearly as possible. But the knowledge of it, either in speaking or writing, is not confined within these lines, as it is well understood, spoken, and even written, by numbers in Madras, Mysore, &c.”

For another extract from this letter, see Appendix H, No. 1 : see



in Malabar, Ceylon, and the Coast, will be ably conducted; and the Missionaries\* at Serampore are qualified to proceed with Bengalee, Mahratta, Sanscrit, Burman, Chinese, and perhaps some other dialects of India. It is probable in a year or two there will be found competent translators into every Oriental tongue.

“ This happy beginning could not have advanced beyond the threshold without the fostering care of the British and Foreign Bible Society†.”

The Bible Society has already appropriated to Bengal 5000*l.*; and since the last arrivals from India, the Committee have resolved to aid the funds of the Corresponding Committee in Bengal by an annual grant of 2000*l.* for the years 1811, 1812, and 1813; and, at their recommendation, to furnish a printing press and fount of Malabar types, complete, for the Ministers at Tanjore.

also No. 2, a letter from the Rev. Mr. John, senior Minister at Tranquebar.

\* Dr. Carey, and the Missionaries at Serampore, have been engaged in translations for several years. The Baptist Missionary Society published a Memoir upon this subject in 1808, and another in the present year. For an extract from the last Memoir, I must refer to Appendix H, No. 3. The state of the translations in November 1809, is announced in the following terms.

“ In the Bengalee, the work is completed; in Sungskrit (Sanskrit) and Orissa, the New Testament is printed, and a commencement made in the Old; in Mahratta and Hindoosthanee, the New Testament is nearly half printed; in Guzeratte, Punjabee, and Chinese, a beginning only is made in the printing; in the Telinga and Kernata, the New Testament waits for revision; and in Burman we have types prepared and a translation commenced.”—*Periodical Accounts relative to the Baptist Missionary Society*, p. 56.

† Summary Account of Bible Society, p. 62.

Look next to the Continent of Europe and to America: what was doing there till the year 1804?

The zeal of the Bible Society, as I have already shewn, operated upon them like an electric shock; and the result is a diffusion of the Scriptures to an almost incredible extent: and that not merely in states which are either wholly independent of the Papal power, or but remotely connected with it, but even in France\* and Spain†.

A supply of copies of the Scriptures, either in whole or in part, has been extended to

Southern Africa;

Paramaribo in Surinam;

Demarara;

The coast of Labradore, for the Esquimaux Indians;

The West Indies, for the use of the Christian Negroes;

The islands of Sark, Jersey, Madeira, Sicily, Malta†, Dominica, Bermuda, Jamaica, Guadeloupe, Martinique, Trinidad, Antigua, St. Thomas's, and Prince Edward's;

The British soldiers at the Cape of Good Hope, and on various foreign stations;

The army, navy, and European inhabitants, in the East Indies;

\* See Appendix H, No. 4.

† Appendix H, No. 5.

† "The 500 copies of the Italian New Testament, sent to a respectable correspondent at Malta, have been received and put into distribution. Roman Catholic Priests, upon receiving copies, expressed their joy, that they now had the Scriptures in a language which they understood."—*Sixth Report of Bible Society.*

The inhabitants of Newfoundland, Canada, New Brunswick, and Nova Scotia;

The settlers at Van Diemen's Land, Sierra Leone, and Goree;

The French at St. Domingo;

The Spaniards at Buenos Ayres, and in Old Spain;

The Portuguese at Rio Janeiro, and in Portugal;

The poor in Galicia, Alsace, and Mecklenburgh;

The Finlanders at Stockholm;

The poor German colonists on the banks of the Wolga\*;

The colonists at New South Wales.

Had any man, seven years ago, foretold that such events would take place within that period, would he not have been reminded by some persons, with an air of ridicule, that the whole efforts abroad of the Society for promoting Christian Knowledge were exhausted, for an entire century, in the production of an Arabic Testament? Would he not have been derided as an enthusiast, fit only for the receptacle of Moorfields; as a visionary of the very highest order?

But let us come nearer home. Not only has the attention of the Society been directed to those who are employed in the defence of the country †, so far as its benevolence could reach them; and to the improvement of the rising generation, by furnishing Sunday Schools with copies of the Bible; but we recognize its presence and effects in our Hospitals and Workhouses, in Penitentiaries, in Gaols, and even

\* See Appendix H, No. 6.

† See Appendix H, No. 7.

in the very depôts of our prisoners of war. Many a poor captive, who, after losing all his possessions, expected little recompence from the bounty of enemies, has received, in the prisons \* of England, "the Pearl of great price." Many an Onesimus, who in his own land was the reproach of his friends and the disgrace of society, will go back from this with the Bible in his hand, and with its precepts in his heart.

Who, then, can reflect, without a glow of exultation, upon the sublime attitude which England at this moment presents to the world? Scarcely can a destitute foreigner touch upon her coasts †, but he receives from her bounty the most invaluable of gifts, the revelation of the most high God. She dispenses liberally; and she is nobly repaid by the prayers and tears and blessings of the poor.

The number of Bibles and Testaments that have been issued, in the British European dominions alone, by the Bible Society, was, previous to the date of the last Report, 222,898 ‡. These have gone from the repository in London. If to these I add all that have been circulated in Great Britain and Ireland, by the numerous Auxiliary Societies in all parts of the United Kingdom, the amount would be prodigiously increased.

Where was the promise, that any distinct combinations of men would have effected a tenth, or a hundredth part of these most glorious achievements?

\* See Appendix H, No. 8.

† See Appendix H, No. 9, and the Letter to Dr. Gaskin, p. 44.

‡ In connection with this subject, see Lord Teignmouth's Letter, pp. 20, 21.

I have here presented you with facts, not with loose conjectures, or fancied probabilities; and this distinction should never be forgotten in the argument.

The Dissenters, it is well known, have by no means the influence which the Society for promoting Christian Knowledge can command; and we see what that Society has done in a century: and can it be believed, by any man who will give himself impartially to the consideration of the subject, that any thing short of a *principle* which has roused the energies of all classes and descriptions, could be equal to efforts like these? If our ideas of probability are to be deduced from reason and experience, it is difficult to conceive that, upon this part of the question, two opinions can exist.

*2. The Bible Society tends to promote unanimity and intercourse on practicable grounds.*

The general duty of conciliation is allowed by all of us; but it is so much forgotten in practice, and even in theory is so seldom followed out into its details, that I do not think myself guilty of a wanton encroachment on your time in adducing, on this subject, a few excellent remarks from a high authority.

“ But if there is too visible a coldness among us, in that which requires our greatest heat and zeal, there is a great deal of flaming heat about matters in which more gentleness, and a milder temper, would both look better, and more effectually compass that which is designed by it: I mean, the bringing the Dissenters into our communion. Bitter

railings, and a rough behaviour, cannot make many converts\*.”

Again, in speaking of himself and his friends, the Bishop adds: “They think, that, in matters declared to be indifferent, no harm could follow on it, if some regard were had to the scruples of those who divide from us, in order to the fortifying the whole by uniting us among ourselves. But till that can be done, they think a kind deportment towards Dissenters softens their prejudices, and disposes them to hearken to the reasons, which they offer to them with all the force they can, but without the asperity of words, or a contemptuous behaviour; *in which they have succeeded so well*, that they see no cause to change their conduct†.”

The main cause, as I conceive, of the animosities which generally exist between Churchmen and Dissenters, is, that they mutually stand aloof. If a reasonable intercourse were maintained, many erroneous notions would soon be corrected, and many sources of asperity would be dried up. The Bible Society has exhibited us to the Dissenters in a new light. They see with great surprise, that we are not bigots in our faith; and that, while we warmly love and sincerely venerate the Church of England, we are willing, in every legitimate and practicable way, “to become all things to all men, that we may by all means gain some”—not merely to ourselves, but to the fold of Christ. Had you condescended to attend “the

\* Bishop Burnet’s Pastoral Care.

† Pastoral Care.

Ecclesiastical General Council, holden at the Old London Tavern\*,” which excites so much of your pleasantry, you would, I am persuaded, have thought with me, that the Bible Society had in this view already produced a most powerful effect; and there is no great hazard in the conjecture, that similar results will arise, wherever Auxiliary Societies shall be formed.

*3 It removes a ground of offence, and furnishes a powerful appeal to the consciences of those who are indifferent to Christianity.*

The divisions among Christians professing the same faith, have long been the reproach of our religion, and the subject of indecent scoffs and revilings with the advocates of infidelity. In the primitive days of the church, the Heathens were in many instances induced to think favourably of Christianity, by observing the union and mutual love of believers; and may we not reasonably presume, that the same cause at present would produce the same effects? It is, then, highly expedient, for the credit of Christianity itself, to convince the world that its votaries can unite for the defence and propagation of their faith; that, degenerated as we are from the virtues of the early martyrs and confessors, we are still capable of being joined together in “the unity of the Spirit” and “the bond of peace;” and that, when the interests of our common religion are concerned, we can lay aside our dissensions, and in some degree bring back the resemblance of those happy days, when “the multitude of

\* Dr. Wordsworth, p. 101.

them that believed, were of one heart, and of one soul \*."

4. *It will serve as a channel of communication, and a bond of union, with foreign churches.*

The Society for promoting Christian Knowledge admits foreign members †; but it cannot be denied, that, till the establishment of this new society, we had little or no connection with the churches abroad. And what a prospect has been opened to us here! What prejudices have been removed! What misconceptions corrected! I will not take up your time by expatiating on the delight, which the members of the reformed churches have displayed on contemplating this "novel combination." We now find that even Catholics themselves are allowed to read the word of God; and that they read it gladly: that their very Priests ‡ express "the most heartfelt joy and gratitude" to Heaven, for the existence of the Bible Society, and "lively emotions of unfeigned love and affection for all its members." This is but the beginning of a union, which will assuredly be extended and enlarged; the first dawning of a brighter day §.

\* Acts iv. 32.

† The present number is five: viz. one in 1764; one in 1779; one in 1793; and two in 1800. You say (p. 86), that the Society has *had* many foreign members: those times, I fear, are gone by.

‡ See First Report of the Bible Society, p. 43. Also Sixth Report, Appendix, No. 51.

§ "I may, without hazard of contradiction, assert, with respect to the dissemination of the Scriptures in foreign parts, that from the same cause" (the comprehensive plan of its institution) "it possesses means and facilities which no other Society, formed on a



The benefits of such communication it is impossible to trace. As holy men of old were wont to meet, for the purpose of establishing each other in the faith of the Gospel, this union of churches will afford a union of strength and wisdom. They will act in concert. They will be ready to furnish each other with the best advice for the extension of their common faith; to discover means and resources; and to "provoke one another," by the most powerful motives, "to love and to good works." Different in names, and separated by the barriers of nature, they will still, in the fellowship of the Gospel, form one family, the disciples of one Lord, the children of one Parent; happy in correspondence of principle and liberality of affections; and thrice happy in the prospect of uniting for ever with the church above!

Had the members of the Establishment declined joining in this Society, what would have been the sentiments of foreign churches with respect to the Church of England? When informed that they were indebted for their Bibles, not to her, but to the very persons who had left her communion: and that she had *refused* to unite with their benefactors in this labour of love; what impression must they have entertained? At present, they know that several of her leading members patronize the Society; and they are compelled by gratitude to exclaim, "Peace be within thy walls, and plenteousness

more limited plan, does, or ever can possess." *Lord Teignmouth's Letter*, p. 17.—Of the justice of this opinion I entertain not the slightest doubt.

within thy palaces : for my brethren and companions' sake I will now say, Peace be within thee \*."

And here let me mention incidentally what Dr. Buchanan tells us, in his account of the Syrian Christians ; " The doctrines of the Syrian Church are contained in a very few articles ; and are not at variance, in essentials, with the doctrines of the Church of England. Their Bishop and Metropolitan, after conferring with his clergy on the subject, delivered the following opinion : ' That an union with the English Church, or, at least, such a connection as should appear to both churches practicable and expedient, would be a happy event, and favourable to the advancement of religion.' " Dr. Buchanan subjoins some very strong reasons for an immediate attention to their wants ; and I most earnestly hope that they will be considered with all the attention to which they are so justly entitled.

*5. Though, in subscribing my name on the List of the Bible Society, I was influenced solely by a regard to the general good ; yet I cannot choose but think that associations of this nature tend materially to the advantage of the Church of England.*

There are many bonds of union between the Establishment and the people ; the rites of baptism and of marriage are of themselves calculated to produce a regard for the welfare of the church ; and it will frequently occur to the man of reflecting mind, that, as he commenced his being by connection with her rites, so will he end his days by reposing

\* Psalm cxxii. 7, 8.

among her tombs. Her zeal in this noble cause will come in aid of every prepossession which existed in her favour before; and if this kind of feeling be cherished, and kept alive, additional motives will not be wanting. By many, it will be considered as more reputable to belong to the Establishment; by all, as more economical. Let us be animated by a due portion of zeal, and love of the truth, tempered with moderation and charity, and many will be gained, who at present entertain no very exalted opinion either of us or our cause.

I am well aware, that, according to the mode of reasoning adopted in your 56th and 155th pages, the sentiments here advanced may be easily perverted, and furnish matter for a condoling paragraph, replete with kind warnings to the Dissenters how they intermeddle with men who hold such dangerous opinions. Be it so: I have delivered my judgment without reserve, and I leave to every man the liberty to make any use of it which he may deem expedient.

6. *The Association of the Bible Society tends to preserve the text of the Scriptures from perversion.*

All its members appeal to the authorized version; and so long as they continue united, they can appeal to no other. It is insinuated, by some of your brethren in controversy, and much stress is laid upon the insinuation, that the Bible Society is composed in a great measure of Socinians. The authors of this fiction have dealt in many assertions so singular and extraordinary, that it would be almost endless to detect and oppose them. The

truth, in the present instance, is, that very few Socinians have entered into this "novel combination." I wish the fact were otherwise, and shall heartily rejoice to hear that the number of subscribers from that quarter is increased. I cannot, however, take much encouragement for the present. They (or, as I am willing to hope, a party among them) have lately formed a Society of their own, which has a direct tendency to counteract the efforts of the Bible Society, by the circulation of their "Improved Version" of the Scriptures, *with note and comment*. This is the Society, which, in p. 133, you identify as to nature and object, with the Bible Society. On what account this is done, except in virtue of the adage that *extremes meet*, and that the Society in question is *directly in opposition* to the Bible Society, I am at a loss to determine. Now, if the different denominations which compose the Bible Society, under the superintendence of the Church of England, had each its own institution, why should not they adopt similar conduct? Where is the *security*, at least, according to the opinions which you entertain of them, that we should not in six months have an "improved version" for Quakers, another for Independents, another for Baptists, &c. —versions which should speak the sentiments of every party, and which might be made to recommend all doctrines, but the doctrines of truth and soberness?

If I were not afraid of falling into the error so common to framers of conjectures and hypotheses, I could enlarge with great pleasure upon other important advantages, which must arise from the con-

stitution of the Bible Society. More than enough has been said to shew, that great benefits have already resulted from it, and that the prospect of additional benefits is widening every day. The examination of your objections will afford me an opportunity of stating incidentally some good effects, which I do not think it necessary to bring forward in a more formal manner: and I shall have occasion to discuss some points in that department of my inquiry, which I should otherwise have placed under the present head.

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## SECTION V.

### *V. Objections.*

Much of the argument has been necessarily deferred to this division of my subject. This must be one apology for the length of the article upon which I am entering. My second apology I will give in your own words: "Unhappily, to shew the existence of errors and to refute them, takes up a great deal more time than to commit them\*."

Several, indeed, of your objections have, I trust, been answered already; but as I did not wish to be very minute in the former part of my letter, I must now descend into particulars.

I have read, with all the attention which I can command, not merely your Letter to Lord Teign-

\* Dr. Wordsworth, p. 63.

mouth, but the other publications which have grown out of this discussion : at least so far as they have come to my knowledge. Upon some points I am well convinced that you entertain sentiments widely different from those of your coadjutors. I have no wish to consider you as in any degree responsible for the doctrines advanced by other men ; but as I am anxious to meet the whole of the case, I shall stand excused, if, in replying to you, I also pay some attention to them.

Of the objections " in a tangible shape " I reckon up about eighteen : a formidable catalogue indeed ! But I much deceive myself if it will not be found that their terrors are only in their number : there is little to fear, when you look them in the face.

*Objection 1. The first grand, leading, comprehensive objection, and which does in fact include all the rest, is the constitution of the Society.*

" Its constitution affects and embraces a novel union and combination of Churchmen and Dissenters \*." " The whole argument, you see, rests purely upon this point of co-operation †."

" Yes, this circumstance, that it affects and embraces a novel union and combination of Churchmen and Dissenters, is the grand distinguishing characteristic of your Society, when placed by the side of ours ‡."

" If, therefore, I could see that this discriminating principle was wise and good, and that the effects immediately consequent upon it, are likely to be

\* Dr. Wordsworth, pp. 44 and 55.      † P. 97.      ‡ P. 62.

permanently wholesome, and salutary ; and not, on the contrary, injurious and pernicious, both in themselves, and also to that very object, by the circulation of the Scriptures to advance the glory of God, and the good of mankind, which is the sole primary declared aim and end of your institution ; then I would burn these papers at once, and openly retract all that I have written against you in my letter to the Clergyman of the Diocese of London : and in maintaining the cause, and in seeking to promote the interests and influence of the Society for promoting Christian Knowledge, I should be scrupulously careful to lay all the stress of my arguments solely upon our own proper merits ; and feeling that *he that is not against us is for us* \*, I should proceed in my design without any reference to your Society, except to tender it the poor tribute of my homage and reverence †."

Now I am perfectly ready to admit, that in some degree this is a new experiment : Churchmen and Dissenters have not before united' to this extent for the distribution of the Scriptures. And what then ? Shall men of opposite sentiments and conflicting parties be permitted to combine for objects purely political, and which, whatever be their value, must terminate on this side of the grave ; and shall they be condemned who unite to promote these, the highest of all interests ?

I have already proved the deplorable want of

" \* Mr. Dealtry, p. 33."

† Dr. Wordsworth, p. 83.—See also pp. 23, 26, 29, 89, 90, 98, &c. &c.

Bibles through the British European dominions, and have further shewn (as far as probability can shew it), that two distinct Societies, one of Dissenters alone, and the other of Churchmen alone, could not be adequate to the distribution required. I would ask, then, was not some combination of this sort necessary? Is there any thing to be reprobated in the mere circumstance of the union, unless you can prove that injury will arise from it? You will tell me, that many "losses and injuries and defalcations" will certainly arise: I will examine them in their order.

Let me next inquire, whether you condemn the union of Churchmen and Dissenters, "as such," in all cases of charitable engagement? I find that you do not\*. You are ready to unite with them in "joint contributions of levies on patronage for workhouses and hospitals; and for all other schemes and undertakings, for the relief and sanctuary of the needy and the afflicted†." Therefore, you admit the principle of uniting for certain charitable purposes: but you object in this instance, because this co-operation of the Bible Society is *novel*. There was a time, give me leave to observe, when dissent itself was a *novel* thing; and at that time, according to your notion, you ought to have refused that very co-operation, which you now commend. You do, indeed, qualify the sentence, by saying, that this expedient has long been "sanctioned by the uncontradicted suffrage and practice

\* See Dr. Wordsworth, pp. 9, 103, 104, &c.

† Dr. Wordsworth, p. 104.



of all men \*;" and I admit, that general charity is a general duty. But the simple point at issue between us is, *the union of Churchmen and Dissenters for a charitable object*: and this union, I presume, could not be antecedent to the existence of dissent itself: when it first took place, it was a novel principle.

As a member of the Society in Bartlett's Buildings, I cannot but express my regret, that all those writers, who have recently undertaken to defend its cause, by putting it in opposition to the Bible Society, have in some important particulars directly impugned its own recorded principles. Your argument, which condemns an institution because it is novel, was formerly brought against the Society in Bartlett's Buildings: the refutation which it then gave to others, I shall now beg leave to recommend to you.

" Nor have those a sufficient plea for themselves, that undervalue a design because it is *new*, and because it hath been little attempted by Protestants. Truly this should rather be an inducement (not to stifle the work in its infancy, but) to inflame that little of the spirit of power and love, which is left among us. Should we also be willing to die, because we see so many dead about us? I mean, so many, who are supine and negligent in the greatest concerns of life and happiness. Should we not rather strengthen the more the things which remain, but are ready to die, except they be supported betimes? Which consideration should make us shake

\* Dr. Wordsworth, p. 104.

off that natural drowsiness, which confineth the mind to *narrow ends and purposes, and indisposeth it for any generous enterprize*. Nothing is more common, even among those who call themselves Christians, than to frame *new ways and new methods* for increasing their stock, and to improve every opportunity offered for that end. Almost every year produceth new schemes, and these new pursuits after the things of this world. Let a design be never so new and uncommon, it will soon be embraced, if it be but profitable. *Why should a Christian, then, be shy of a work because it is new, when it may carry with it a never-fading reward?*"

You will find this paragraph in the Preface to a Collection of Letters from the Missionaries in the East Indies, published by direction of the Society for promoting Christian Knowledge, in the year 1718. The author of it seems to have had your argument in view, and to have replied by anticipation. I heartily wish that the Society would publish more such letters, and more such prefaces.

"Yes," you say; "but it is not the simple union to which I object; it is the *kind* of union: you give away Bibles." Very true; and why not? If a union is allowable in any case, what object can be more worthy of the combined efforts of all who are willing to do good? You are ready to join in giving away shillings, and flannel, and soup\*; and

\* Mr. Daubeny, and others, confound both themselves and their readers, by asserting that the members of the Bible Society com-

will you withhold that which is better than all the three? Whether I be Churchman or Dissenter, am I not rendering a greater service to a poor man, who is not absolutely starving, by giving him a Bible than by giving him a shilling?

"I am not," you will proceed, "against the most ample distribution of Bibles: but the Dissenter, by giving a Bible, will make a proselyte."—Even if this were true, the duty of giving away Bibles is positive, and paramount to all other considerations: let Churchmen give away Bibles, and increase *their* influence. But will not the Dissenter make a proselyte as well by giving a coat; or by any other act of charity? And unless you can, by a sweeping law, absolutely forbid Dissenters, to intermeddle in works of benevolence, will they not always carry influence in proportion to their charity?—Can you, at any rate, prevent their distributing Bibles? Certainly not. For what reason, then, shall I not combine with them in this most charitable work, as well as in other works of charity? Union and co-operation you distinctly admit to a very considerable extent: the *principle*, therefore, you concede; and the simple question is,

binge for a "*religious*" purpose. This word is used in one of the Reports; but the assertion is not true in the sense which they choose to affix to the term. The Bible Society neither instructs nor explains: it has no moral nor catechetical lectures; no schools, no sermons, no tracts: it simply gives a book, and that book, the Bible.—See this distinction clearly stated in Mr. Owen's "Address to the Chairman of the East-India Company." 3d edition, pp. 6, 7. See also Dr. Wordsworth, p. 105.

where shall the line be drawn? The members of the Bible Society think it reasonable, and according to the spirit of Christianity, to fix the limit where it will comprize the best and most valuable of all gifts: you admit inferior acts of benevolence, while you refuse that which is worth them all. You draw the line *just to exclude* the word of God: they *just include* it: let reason and charity decide the question.

But let us look back for a moment. You are willing to co-operate with Dissenters in subscribing to hospitals. Now is it not the custom of many hospitals and infirmaries, to give a Bible to every patient on his removal? And are not pains taken to instruct and enlighten his mind; while he is within these places? Hospitals and infirmaries frequently do much more in a *religious* sense, than the mere distribution of the Scriptures implies: yet you will not unite for the purpose of giving a Bible. Your reasoning and your practice appear to me, in this instance, not very consistent.

I have a remark, also, to make upon your mode of argumentation: it takes two directions. First, you admonish us, who are members of the Church of England; "I exceedingly dislike your union with Dissenters: it has a tendency to give them influence, and to injure the Church." Secondly, you argue with the Dissenters: "I would certainly recommend it to you, to keep your Societies to yourselves, and on no account to join with these renegadoes of the establishment\*." Suppose the Dissenter should inquire

\* Compare Dr. Wordsworth, p. 53, 54, 89, 155, &c.

the reason: "Oh! because it gives you influence: you will 'kick down the ladder \*' by and by, and overthrow the Church." Is this an argument to weigh with persons of that class, if they really be such as you describe them? If I do not mistake your meaning, the reasoning is, like the union which you reprobate, somewhat *novel*.

*Objection 2. The next Objection is, that the Subscribers to the Bible Society embrace a less good, where they might have a greater †.*

As you have furnished a sort of apothegm from the Baptist's Magazine, for Lord Teignmouth's "use and benefit ‡," if I were inclined to an act of retaliation, I should beg leave "to hand back §" an apothegm in turn, which is not less applicable to another Society. It occurs somewhere in the works of John Hunter, and is applied by him to the constitution of animal life: "Whatever is intended for two purposes, does neither of them well." The objects of the Society for promoting Christian Knowledge are all of high importance: Charity Schools, Missions, Tracts, and the Scriptures; of these, the value of the last is infinitely above all the other: no kind of comparison can exist between them.

Yet I wish not to undervalue the rest. Few persons, I believe, in this kingdom, entertain a stronger opinion than I do of the vast importance of early instruction. Man is not a mere machine; he has been dignified by his Maker with a reason-

\* Dr. Wordsworth, p. 151.

‡ Ibid. p. 87.

† Ibid. p. 30 to 36, 60, 66, &c.

§ Ibid. p. 87.

able soul, and with faculties which qualify him for his higher destiny: let his powers be exercised, let religious principle be established in his mind, and he will rise to his just rank in the scale of being. In the train of well-regulated education are to be found, marching in goodly order, industry, discretion, subordination to authority civil and ecclesiastical, loyalty to the king, and obedience to God.

I have much to say upon this subject, but I have no intention to go into the discussion at present. Neither shall I enter at large into the question of missions: least of all in disparagement of the general principle. So long as the name of Swartz shall be remembered, the Society for promoting Christian Knowledge will have a warm friend in every bosom which can feel for the glory of God, and is alive to the best interests of mankind: and I doubt not, that, hereafter, when our limited views shall be enlarged; when the veil, which now hides from us the realities of the eternal world, shall be removed; in that great day, when the mysteries of Providence shall be disclosed, and the children of the kingdom shall be called from the East and from the West, and from the North and from the South, thousands will arise and pronounce that Society blessed.

It is impossible to contemplate these benefits, without a sentiment almost bordering on enthusiasm. But I beg pardon: the coldness of calculation, which runs through all the pamphlets before me, written against the Bible Society, admits not of sentiments

like these. Generous feeling, it seems, is to be exploded from the class of commendable emotions, or, at any rate, to be well curbed, and lashed, and chained down : and even you, my good friend, have given too much countenance to this shrewd habit of commercial sagacity. I will therefore endeavour to moderate my warmth and to check my feelings.

I may then be permitted to ask, whether, since the days of Swartz, due pains have been taken to send out persons of a like spirit ? Whether, under the present dearth of good men qualified for these missions, and willing to undertake them, the zeal and energy of our Society in Bartlett's Buildings have kept pace with the difficulty ? Am I not authorised in expressing apprehension that our designs are too various ? that, notwithstanding our distinct committees, the multiplicity of our objects—charity schools, missions, Bibles, tracts—gives reason to fear that some or all of our plans may languish ; especially if the notion which I have already been compelled to advance be founded in truth, that there is, among some of the members who frequent the meetings of the Society, a cold, narrow, and improper spirit ? A very slight examination into this point, may tend to fix a just value upon the assumptions contained in your 43d page, in which you inform us, that the Society for promoting Christian Knowledge is “ so effective, so unblameable, and withal so well conducted.” I am not without a hope also, that I shall render some service to the missionary cause.

The number of missionaries employed in India by our Society is five; each of them receives annually 50*l.* salary and 50*l.* gratuity—a hundred pounds per annum! I want no other fact than this, to prove that the Indian missions do, and must, languish. A hundred per annum! Has the Society never been urged to increase the stipend? Have no complaints ever reached it upon this head? Turn to the Report of the Bartlett's Buildings' Society for 1805, and you will find that we have ourselves published a representation made to us on this very point. The Rev. Mr. Pæzold “complains that the allowance to the missionaries, who have no other means of support, *is insufficient to supply their wants. The late Mr. Gerické, whom a kind Providence had blessed in a very extraordinary manner with the goods of this world, had liberally supplied the wants of the poor, and of his colleagues in the mission: and to him Mr. Pæzold acknowledges that he had been very greatly indebted for support, from time to time, to the utmost of his power.*”

“Mr. Pæzold, in another letter, *again urges the Society to take into consideration the circumstances of a missionary in those parts, who has only 100*l.* per annum to support him and his family. European articles and the country provisions were rising in price year after year, and at an enormous rate. If Mr. Gerické had not left his property to the church, the Vepery mission must soon have been given up! The interest of that property being still insufficient, although the sum paid every month out of Mr. Gerické's estate to the mission, servants, catechists, and schoolmasters, charity children, widows, or-*



phans, and other poor, amounted to 43*l.* and consequently to 516*l.* per annum, agreeably to evidence in his hands \*."

The result of these observations is, that our missionaries are in a state of want little short of starving, and that the missions themselves depend for their existence on the bounty of an individual missionary in India.

This case, when once made known, unquestionably demanded immediate consideration, and a permanent remedy adequate to the increasing evil. The subject *was* considered, and the decision of the Society is announced in the Report in the following terms. "The annual salaries and gratuities having been continued to Mr. Pæzold during his absence at Calcutta from the Vepery mission, and received on his return thither, *the Society suspended the consideration of an increase of allowance to a future time †.*"

\* Report of Bartlett's Buildings' Society for 1805, p. 145.

† Report of Bartlett's Buildings' Society for 1805, p. 148.—I would recommend to the consideration of the Society, a letter written by the Rev. W. Stevenson, Chaplain of Fort St. George, and published by the Society in 1718. After proposing an addition to the salary of Mr. Grundler, he proceeds in these terms: "But, Sir, I need not lay before you the necessity and great advantages of what I propose. Nor can the Directors themselves (to some of whom I shall write by this ship) have any thing to object against it. *For charity obliges me to believe, that they will sooner grudge any expense than a minister's salary.*—It is said that they cannot find persons sufficiently qualified, who will undertake to serve as chaplains in the factories above-named: but *that is a difficulty, which I hope the Honourable Society will take care to remove.*"—*Propagation of the Gospel in the East*, Part iii. letter 20.

“ But we are too poor to increase their salaries.” Too poor! Have we not the means of supply? Why are no collections or contributions publicly recommended? Is it that some measure of the sort has never been urged upon our attention? I find that it has been strongly urged, in a work which you do yourself quote in your letter to Lord Teignmouth. To prevent misconception, I will produce the passage.

“ We cannot help here expressing our hope, that the venerable Society in Bartlett’s Buildings will be induced to supply most liberally the means of maintaining and extending the institutions so happily formed in British India : *and that if their own funds are insufficient, they will make a call on the public for the requisite aid.* The call, we are persuaded, will not be ineffectual. It would, indeed, be a most opprobrious stigma upon the benevolence and religious zeal of this country, if they should prove inadequate to supply the deficiency of the means of Christian instruction in so important a part of the Indian empire, *which the liberal spirit of a single individual had previously furnished from his own income \*.*”

Have these points never been pressed upon our notice within the walls of the Society itself? I have good reason to believe that they have. If then our ineffectiveness arose from the deficiency of our funds, why was no call made upon the public? Should we not in three months procure a very con-

\* Remarks of the Christian Observer on the preceding statement, vol. v. p. 58.

siderable increase? And can we in this state of supineness demand the praise of being effective and unblameable? Are we not daily incurring, on this very account, a most serious and awful responsibility? Our missions are languishing for want of support, and even if we could find proper persons to send out to India, we can allow them no more than one hundred pounds a year!

My next observation respects the zeal which is displayed in obtaining missionaries. When the continent was in a settled state, they were procured from Halle: for some years past, as we are repeatedly informed by the Reports, it has been impracticable to obtain them from the usual sources in Germany. This is a matter of great importance. The old missionaries are gradually failing, and cannot, in the course of nature, for any long period continue their labours. I am afraid, that in the bad prospect of procuring successors, we give ourselves over to hasty lamentation, and "to a mistaken and unprofitable despair\*." Is Germany so destitute of good men, that we can find no proper supply? If they fail us at Halle, why should we not seek them elsewhere? Has it never occurred to us—has it never been suggested by any respectable member of our own body, that we might probably look with advantage to some other quarter?

There is a mystery about this subject which I should be glad to see explained. Our Indian missionaries, in 1775, amounted to eight: in 1788, to seven: and they are at present reduced to five!

\* See Dr. Wordsworth, p. 51.

"They want help," says Dr. Buchanan: "their vineyard is increased, and their labourers are decreased; they have hitherto had no supply from Germany in the room of Swartz, Jænické, and Gerické, and have no prospect of supply\*." Other societies have no difficulty of the kind: the Moravians employed upon their missions, two years ago, 160 persons: and the Society for Missions to Africa and the East, consisting of Churchmen, has been able within these six years, *the very interval of our periodical lamentations*, to procure several pious young missionaries *from Germany*. How is it that we alone are condemned to unmanly and unprofitable wailings? The old channel, it is confessed, is now dried up: is there some objection on the part of the Society to leave it, and to embark on a new one? Is it quite certain that the Society for Missions to Africa and the East would not lend us their assistance, if we would condescend to receive upon our list some of the missionaries whom they have engaged?

Whatever be the difficulty, if it be not invincible, it ought to be overcome. No man can read the Reports of the Society for promoting Christian Knowledge, without being forcibly struck with the want of labourers in the Indian harvest. The persons at present employed, are, from the smallness of their numbers, unequal to the work in their own vicinity: their language perpetually is, "if we had faithful and discreet labourers to send wherever the door is opened, rapid would be the progress of the

\* Account of a Journey in 1806, from Bengal to Cape Comoria.

Gospel \*.” If my voice can be heard, I would most earnestly solicit attention to this important cause : for, according to our present “system,” very few years will suffice entirely to put an end to our Indian missions.

The next object of the Society for promoting Christian Knowledge is the dispersion of Tracts. The brevity with which I expressed myself in my former Letter requires some explanation. I will now, therefore, state my opinion, and the reasons of it †.

I certainly do not mean to assert that Bibles alone are better than Tracts and Bibles, *provided* that the dispersion of Tracts do not diminish the dissemination of the Scriptures: hence I inserted the words “if the sum be limited;” and if you erase those words, you alter the argument. Let us take an illustration. Suppose that the population of London is well supplied with copies of the Bible, but that the Scriptures are little known at Hull: would you saturate London with Tracts before you send the word of God to the poor natives of the North? Suppose that England is well supplied with Bibles, but Wales and Ireland and the Highlands of Scotland are destitute: would you employ that money in the circulation of Tracts immediately at home, which might be so much better employed in unfolding to your perishing brethren those sacred records, which have descended from Jehovah himself? Yet, “if the sum be limited,” some consequence like this must, upon the Tract system, be admitted.

\* See Appendix I.

† See Dr. Wordsworth, p. 59 to 61.

But "why should the sum be limited? Why should he speak of subscribing a guinea per annum\*?" When I used this expression, I did not intend to apply it so much to my guinea per annum, as to the amount of the funds, which are at the Society's disposal. I could, however, answer, perfectly to my own satisfaction, the question, as it relates individually to me: but as I had in contemplation the sum disposeable by the Society of Bartlett's Buildings, I must argue on that ground. I assume, therefore, that the amount of our several subscriptions is a limited amount: have we enough for all our great purposes? No. Is it likely that we ever should? No: even at this moment, when we have caught from the new institution a spirit of activity and zeal unknown before, could not we employ ten times, or a hundred times, our present means to advantage? Certainly: it is plain that our contributions can never exceed the demand; no, not even at home, for an indefinite time: and I therefore repeat, that, so long as millions of our brethren in the British isles are living in darkness, and destitute of the word of life, it is in the first place a bounden duty to disperse the Scriptures.

But "why should the sum be limited?" Why? The fact is so, and will be so: if the Society can procure adequate funds, there is an end of my argument; and it will afford me sincere pleasure to be thus confuted.

I have a few words more upon this subject. In pages 32 and 42 of your Letter to Lord Teign-

\* See Dr. Wordsworth, p. 59.

mouth, you urge, as a strong argument in your favour, that nobody doubts the excellence of the old Society; but you do doubt the excellence of the new; therefore it is right to abandon it. It is related of Henry the Fourth of France, that at the close of the disputations about his conversion to Popery, a question to this effect was proposed by the king: "Do the Protestants allow that persons may be saved in the Popish communion?" Answer. "Yes; but the Catholics deny that there is salvation for Protestant Heretics." The king was satisfied, and went to Mass. I must therefore be content with observing, that the value of such an argument depends entirely upon the reasonableness of our doubts. The doubts about the possibility of salvation in the Protestant church do not appear to be very admissible: I must pass a similar judgment upon your doubts in the present case. Whether my reasoning in the following sentence be just, upon this principle, I leave to the judgment of others: if not, you will perceive that this mode of argumentation is far from conclusive. I argue thus: "I have no dread nor apprehension in regard to" Bibles; but "I have scruples about Tracts;" therefore, &c.

This question of Tracts depends much upon their kind and excellence. You will not object to an hypothesis in illustration of my meaning. Suppose then I should find tracts in circulation, which, instead of promoting a spirit of conciliation and mildness, among those who profess to be brethren, are calculated to produce a narrow, domineering spirit on one side, and asperity on the other; can

I approve of them? If I should find unreasonable stress laid upon certain dogmas, which are at best equivocal, while little comparative importance is attached to the essential and operative doctrines of Christianity, shall these have my sanction? If I see that the goodly edifice of morals is built upon a foundation of sand; that the peculiar motives of Christianity are perverted, or kept out of sight, and that wrong motives are substituted in their place; shall I not venture to circulate the Bible without such helps as these, as if they were "of almost equal importance and dignity?"\* Tracts of these descriptions have fallen under my observation: I do not say that they came from Bartlett's Buildings; but, in whatever quarter they originate, they are with me decisive in demonstration, that, "if the sum be limited, Bibles alone are better than Tracts and Bibles; better by far: every man should be in possession of the word of God, whether he possess human comments or not."

It may, however, be demanded, "How happened it to Mr. Dealtry, laying so much stress on this part of the argument, that he sheltered himself in general expressions, and produced no tract of our own as open to objection?" My answer is, that the Society possesses many tracts of peculiar excellence; but to some of a recent date I strongly object. I allude more especially to three Dialogues by the Rev. Thomas Sikes, M. A. which go to prove, that whether the Clergyman of our parish be an Antinomian, an Arian, or a Socinian;

\* Dr. Wordsworth, p. 90.



or whatever false and heretical doctrine he may choose to inculcate; it is enjoined upon us, by God himself, diligently to attend upon his ministry; and though a preacher like Horsley or Porteus were publishing the glad tidings of salvation in a contiguous church, just without the limits of our parish, yet, if we venture to desert our own parish church, and repair to his, we incur the penalty of damnation. "It makes my hair stand on end," says Mr. Sikes, "*sometimes*, when I consider the terrible punishments for those deluded creatures, who (say what you can to them) will not hear or receive those men whom God hath appointed over them\*:" that is, if they act in the manner which I have here represented. I dislike contempt of authority as much as he can do; but it is a most dangerous doctrine, that the mere compliance with certain rules, however proper and excellent, is of equal value with purity of heart and holiness of conduct. Except the "Country Clergyman," I could not have supposed that any man in the kingdom would have advanced many of the assertions contained in these Dialogues: still less could I have imagined that any person would be willing to send them in company with our Bibles, as "of almost equal importance and dignity." How it happens that effusions like these are forced into circulation, while some old and very excellent tracts are suffered to remain out of print, and thus to become obsolete, I cannot venture to explain: this, however, is the case, and the fact is important.

\* Second Dialogue, p. 14.—See a Letter in Appendix K, signed Peter O'Leary.

On the whole, I conclude, that the variety of objects embraced by the Society in Bartlett's Buildings, is no proof that the members of the Bible Society take a less good; where they might have a greater\*.

Let us see how such reasoning applies in similar cases. We have in London many valuable hospitals, which embrace several great and desirable objects. It has lately been thought expedient, on account of its peculiar importance, to have an establishment expressly confined to vaccination. Yet an advocate for the old hospitals might use your language, with as much force and propriety, against the new institution, as you have directed it against the Bible Society. He might say, "I cannot consent to join you: one main foundation of my refusal is, that I am already the patron of another institution, which is at once an excellent Vaccination Society, and a great deal more†. Our hospital is an admirable hospital, and it is very much more: it will afford you, therefore, all the same exercise for your beneficence that the new one does; and it will further appeal to your heart, and to your purse, by many additional calls. I have also scruples about the new; but I have no dread nor apprehension in regard to the old‡. Even for the multiplication of such societies their patrons are bound to shew a new, peculiar, and urgent necessity. Their first inquiry ought to have been, cannot the good which we aim at be obtained by

\* Dr. Wordsworth, *passim*.

† Dr. Wordsworth, p. 9.

‡ P. 32.

an extension and enlargement of the means and powers of the old hospital? You cannot but allow, that an unavoidable comparison is thus introduced between the new and the old\*. It cannot be denied, I think, that there is not in Scripture any precept for such a society†. It is a very material advantage, that in our hospital we are not tied up nor limited in our design: we reduce swellings, set collar-bones, and have an infinity of objects, all of them admitting of, and calling for, continual advancement, enlargement, and improvement. With you, the ulterior good, the final cause of your institution, is but of one kind; with us, we rejoice that it is of *that same, and of a great many more kinds* besides‡. This evil, it is plain, will be widely increased in extent and magnitude, the further your influence and ascendancy are elevated above ours?''§

I might, with very slight alterations, quote 15 or 20 pages to the same effect; but this specimen will, I trust, suffice.

*Objection 3. The next objection is, that the new Society has done us harm by injuring our funds.*

If there be any part of your reply to Lord Teignmouth, upon which I could be supposed to feel personal interest, this is the point. You have met the argument, and have proved, even to my own satisfaction, that my statement required some qualification.

The three criteria, which I have taken in proof

\* Dr. Wordsworth, p. 46.

† Ibid. p. 98.

‡ Ibid. p. 62, 127.

§ Ibid. p. 128.

of the flourishing state of the Society in Bartlett's Buildings, are, its receipts, donations, and subscriptions. I took not *one* separately, but *all* combined: therefore the argument, which you derive against me from the receipts alone, as if I had rested my cause chiefly upon them, is in truth little to the purpose. "In a religious sense," you observe, this increase of receipts "is our riches; but in a financial sense, it is our poverty." But it is in a great degree the measure of our usefulness; it is a testimony of the additional interest which we have recently excited, and of the greater benefits which we have recently conferred. Had I omitted the receipts, it might have been reasonably charged upon me, that I looked merely at the "sordid, inert, and lifeless exponent, money\*," whilst I wilfully omitted the "heart-springs," "the pride and glory of our Society†."

My next head is Donations. No charge has been brought against this part of "the well-seeming and serious minuteness and pomp of the detail‡:" therefore I presume it is correct.

The points on which this question particularly turns are, the donations and the *subscribers*. The subscriptions are justly exhibited in my "pomp of detail:" it seems, however, now, that *subscriptions* may increase, while *subscribers* decrease. Of this paradox I was not apprized: you explain it, by the collection of arrears. The distinction of subscribers and subscriptions does not, I verily believe, occur to one person in five hundred.

\* Dr. Wordsworth, p. 25. † *Ibid.* p. 66. ‡ *Ibid.* p. 68.

The decrease in the number of subscribers in the year 1804-1805, was seventy-two: from that moment commenced an increase; and in two years the society had nearly reached its former number: in three years that number was considerably exceeded. In p. 67, you say jocosely that my calculations would have been much more triumphant, if I could have seen the account of receipts for 1810. Unless I am very much misinformed, my cause would be most triumphant indeed, if I possessed the Reports to the present moment: the *subscribers*, I am told, have increased with a rapidity beyond all precedent.

It is not, I think, alleged, with any colour of probability, that the loss of these seventy-two subscribers is to be attributed to the Bible Society. The establishment of the Society at that time renders it probable that *some* loss was incurred on that account; but I observe, that in the year 1801-1802 our numbers were diminished by thirty, without the operation of any such cause: from this, it is evident, if any proof were wanted, that the list of subscribers is subject to fluctuations. I will, however, concede, what I think is extremely probable, that some defalcation took place in the first year, and solely on account of the new institution: still the subscriptions continue to increase, and in a higher proportion. "But this was owing to our activity." And to whom do we owe this activity? Was no part of it derived from the Bible Society? Did the zeal of this "novel combination," which at that time excited such alarm in our camp, inflame none of us with a kindred spirit? If I admit that

the coincidence of the new establishment with our defalcation is an argument against it, I must also contend that the coincidence of this establishment with the date of our increased zeal and activity, which did far more than compensate for those losses, is an argument in its favour: hence the rapid enlargement of our list of subscribers: hence also the exertions in our behalf of several members of the Bible Society, who felt it a duty, while aiding the new institution, to assist that cause which is peculiarly our own.

Nor is this the only instance in which they have been of service to us. A Committee of the Society for promoting Christian Knowledge has lately been appointed, "for the purpose of considering and reporting upon the proper means to be adopted for extending the usefulness of this Society, for increasing its influence, and promoting the union and co-operation of the parochial clergy, and other friends of the church throughout the kingdom, with the designs of this Society." To whom do we owe this? To the Bible Society: we were asleep, and they have awakened us; we were dead, and they have quickened us into life. These measures cannot fail to have my unqualified approbation. If at the same time our spirit be improved; if our committees be earnest in the cause; if to our "novel" zeal we add candour, mildness, forbearance, and conciliation; if we are willing to admit all within our ranks, who cordially belong to our communion;—then, I say, these measures must be productive of abundant good: in this way great benefits indeed have been afforded to the Society for promoting

Christian Knowledge, "though they may attach little value to the favour conferred."

It will be scarcely pretended that these auxiliary societies have grown out of our system: out of a system, which permitted some of the pretended advocates of the Society to boast, that many even of the clergy knew not of its existence! No, this cannot be: our present activity is the severest comment on our former quietness and love of retirement, that can well be conceived. The example and the impulse, and therefore the benefits, are from the Bible Society: it is to the Bible Society that every diocese, and archdeaconry, and parish in the kingdom, is indebted for the extension of our labours.

It is not, after all, self-evident that the Bible Society is to be censured for a diminution in the number of our admissions, even though our friends had deserted us to join it. Is not the fact rather an impeachment of ourselves? If we had been sufficiently active and energetic, if we had displayed the zeal and animation of the new establishment, is it probable that we should have been deserted by members of the Church of England? If any defalcation really did take place on this account, the tale, I fear, is little to our credit; and I trust that the recollection of it will rouse us into energy, whenever we are disposed to be inert, and will make us willing to receive every faithful member of the establishment, who is disposed to enlist under our banners. On this point, it is unnecessary to enlarge; especially when, after all, it appears that you do not feel yourself "very deeply involved in this

part of the argument, nor disposed to lay any principal stress upon it \*.

*Objection 4. The next objection is, that the Bible Society has impaired the relative importance and ascendancy of the Old Society."*

This curious complaint is urged in several forms, and brought forward with various appendages in different parts of the pamphlet. Suppose a manufacturer has contrived a machine of great and acknowledged utility: is all further improvement to be forbidden, because, forsooth, it tends to impair his ascendancy? Suppose our Society of Bartlett's Buildings produced only one-tenth part of the good which we now so gladly attribute to it, shall we not suffer another to exist, lest it should impair our ascendancy? The value of the argument would be just as great then as at present. Is it not self-evident, that of two Societies, which are supported by contribution, the most zealous and active will naturally obtain the pre-eminence? If then we are unwilling to occupy the second place, let us take care to deserve the first. Our exertions should be proportioned to our love of exaltation.

But why are we so jealous for ascendancy? "Because the interests of the Church of England are involved in our welfare." I have observed one assumption in your Letter, and in the pamphlets published on the same side, which seems to require some

\* Dr. Wordsworth, p. 63.

† Dr. Wordsworth, pp. 75, 112, 127, 139, &c.



qualification. You argue upon it, as a truth plain and undeniable, that the Bartlett's Buildings' Society is as it were identified with the Church of England. That all its members believe themselves to be warm friends to the Establishment, I am fully persuaded: but when I hear from yourself, that, out of 14 or 15,000 clergymen, only about 2,000 are found on our list, I must pause a moment before I concede the point to the extent which you demand. Suppose that the remaining 12 or 13,000 clergymen were members of the Bible Society, are they not as warm friends of the Church of England as their brethren? Are not their interests equally involved in her welfare? Are not the Bibles, which they disperse, equally for the benefit of her members? Are not their labours equally successful, and their prayers equally blessed? The truth is, that the welfare of the Church of England, under the Divine protection, depends not upon this or that Society, but upon the purity of her doctrines, and the zeal and faithfulness of her clergy\*. If churches are built; if the doctrines contained in her Articles and Homilies and Liturgy are duly expounded, and enforced by that best of all sermons, a living example, I fear nothing for the Church of England: the blood of her martyrs will

\* We have seen already how one pretended friend burlesques with his commendation the unostentatious quietism of our Society in Bartlett's Buildings. Mr. Daubeny hints (Charge 1810, pp. 6 and 7) that the general body of the Clergy is not free from a similar imputation. If Mr. D.'s insinuations are correct, I agree with him, that "we must not be surprised, should the cause of the Church decline in proportion as that of her enemies gains ground."

not have flowed in vain ; and whatever be the passions or the follies of contending sects, she will still remain the fairest among the churches, watered with the blessing of Heaven, and enriched with abundant increase. Let us be faithful to ourselves and our good cause, and then no weapon that is formed against us can prosper.

But I have here another remark. How happens it that all the weight of your indignation is levelled against those of the clergy who countenance the Bible Society ? There are thousands of our order who support neither of these institutions : why does no observation pass upon them ? Probably they have not been solicited, and possibly they never heard of our existence : it would in such a case be wrong to blame *them* ; but blame must attach somewhere.

In order to maintain the ascendancy of the Church of England, it is incumbent upon us to display our faithfulness and zeal ; and if we mix charity with our labours, who can tell but we may gain many of those that have left our communion ? “ If we were stricter in our lives, more serious and constant in our labours, and studied more effectually to reform those of our own communion than to rail at theirs ; if we took occasion to let them see that we love them, that we wish them no harm, but good ; then we might hope, by the blessing of God, to lay the obligations to love and peace, to unity and concord, before them with such advantages, that some of them might open their eyes and see at last upon how slight grounds they have now so long kept up

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such a wrangling, and made such a rent in the church, that both the power of religion in general, and the strength of the Protestant religion, have suffered extremely by them \*."

*Objection 5. The new institution has contaminated our ancient purity by accessions of subscribers, who have joined us from improper feelings, viz. out of dislike to the Bible Society †.*

I have long known that any attempt to do good in a world like this must encounter many difficulties, and give birth to unjust surmises and unreasonable imputations. But a charge like the present I did not expect. Is there then such rivalry and hostility between the two Societies, that a man shall join one from pure hatred to the other?—Well, be it so: even the Gospel has been made a source of envy and clamour: but is the Gospel therefore to be impugned?—Our Saviour did himself bring not merely peace upon earth, but a sword: but was Jesus Christ the author of contention? If we have indeed had an importation of envy, hatred, malice, and uncharitableness, in the persons of our late subscribers, I would fain hope that they may learn from their new associates better manners and better principles; and when they unite with us in prayer before the business of the Society commences, I trust that they will not bury, in the routine of idle repetition, these solemn words, "Forgive us our trespasses, as we forgive them that trespass against us."

\* Burnet's Pastoral Care.

† Dr. Wordsworth, pp. 70, 72, 73.

*Objection 6. The sixth objection is, that whatever may be pretended, the Bible Society injures the cause of Christian charity\*.*

I wish to be serious, but it is not very easy to write this without smiling. How would *you* promote Christian charity? By carefully abstaining from any intercourse with Dissenters, except in giving away shillings and soup, and by circulating Tracts, "directed expressly against themselves†." How do Lord Teignmouth and his friends attempt to promote it? By every mode of conciliation and kindness, which does not compromise their principles. The union of all parties, where all can securely and conscientiously unite, is one of the most distinguishing features of Christian charity. Not only have Methodists and Dissenters found the Bible Society to be a point, where they could safely meet under the patronage of members of the Church of England; but even the Kirk has lent its aid, and the Dissenters also of Scotland have forgotten their jealousy. Religionists of almost every denomination, both in Great Britain and Ireland, have avowed their intention of giving it support. According to your notion, this sort of charity is but "a shallow superficial spirit of self-called candour and liberality, characterized by an unworthy craving and pursuit of self-pleasing and of vulgar applause‡." According to my idea, it is a noble and generous principle; excellent in its nature, and blessed in its operations; full of kindness, gentleness, and all the fruits of the Spirit.

\* Dr. Wordsworth, pp. 92, 96, 98, 101, 102, 146, &c. &c.

† Ibid. p. 56.

‡ Ibid. p. 102.

For the first time in my life, I attended last May the "Ecclesiastical General Council, holden at the Old London Tavern \*", and most heartily do I wish that you had been by my side. It was, in truth, an animating spectacle! On looking round this assembly, and perceiving on every side the eye beaming with exultation, and the countenance lighted up with the purest expression of Christian liberality, I could not but acknowledge, that there is a point of elevation, even in this world of conflict, where the shibboleths of sects are forgotten, and prejudice and bigotry can find no place. All that is generous in sentiment, or enlarged in comprehension; all the feelings of benevolence, which eloquence could inflame, or piety consecrate; all the sympathies which unite man to his brother, and which seem to raise us almost above the privileges of our common nature, were here called into action. If ever I knew any thing of that charity which is depicted in such glowing colours in the Epistle to the Corinthians, I felt it at this time. If there was in that assembly one bosom which was cold, and insensible; one heart which was so enchained by the sordid fetters of sect or party, as to feel their influence on such an occasion; it is doomed for life to hardness and degradation; except it be quickened by the special energy of that Power, which nothing can withstand, the arm of an omnipotent God.

Tell me, was this no gain to Christian charity? Away with these calculations of distant possibilities, these germs of I know not what contingencies of

\* Dr. Wordsworth, p. 101.

evil, whose maturity is to be deferred *ad Græcas calendas*. The Dissenters have been with us; they have seen us; they have marked our love for the Scriptures; their better feelings, as well as ours, have been awakened into life, and they will not soon become dormant. Let me inform you, that a warmer and more eloquent eulogium upon the Bishops, and the church of England, I never heard, than at this "General Ecclesiastical Council," from the mouth of a Dissenter.

"The mouth of a Dissenter!" methinks I hear some 'sound Churchman' exclaim; "this is the very thing we fear: they wheedle you like syrens, but it is to get you into their toils; they are shrewd and cunning, and 'wise in their generation;' while you, bless your simplicity! partly from your ignorance of the world, and partly from your uncommon innocence of character\*, never dream of your danger. They catch you like trout; they tickle you, and they have you."—I contend, on the contrary, that party animosities must subside: it cannot be otherwise; and the church of England, and the cause of religion, must receive benefit from the change. Dissenters may still exist upon principle; but their asperities will be smoothed, and their prejudices will die away. You seem to assert, that no asperity has been removed; we assert the contrary. You say, that no cordiality *can* exist: we say, that it has existed, and does exist. According to another writer, "it appears strange, that they" (the founders of the Bible Society) "should have been blind to the con-

\* See Dr. Wordsworth, p. 101.

fusion which such a plan must necessarily engender\*:" I say, that no confusion has been engendered, and a man must be strangely blinded by prejudice to make such an assertion.

But I am cool again: let us proceed with this "Ecclesiastical Council." You argue thus: "Even your Lordship speaks of the singular 'phenomenon,' " (did you ever see any thing like it?) "of an assemblage of Christians of various sects cordially uniting in Christian charity. It is plainly all you can do to dissemble your own astonishment, that you should be so meek and tame when you meet together, and that the vast assembly should depart without some tremendous explosion. We are forcibly reminded of the worthy gentleman recorded by the poet as standing aghast,

With his hair on end,

At his own wonders wondering for his bread."

I confess I do not exactly perceive the force of the pleasant quotation with which this passage concludes: but, if by *bread*, you allude to the *contributions* made to the Society, I am happy to inform you, that they have no cause to wonder on this head, except indeed at the abundance of them. It may be great matter of wonder, perhaps, that there was no "explosion;" but I really saw nothing which could indicate the slightest risk of it. Explosions will sometimes take place, as you and I very well know, among persons of the same profession, and who consider themselves tolerably "sound" too: I have heard of such things at other meetings; but

\* "An Inquiry into the Claims," &c. p. 14.

I never heard of any circumstance of the kind connected with this "novel combination of Churchmen and Dissenters."

*Objection 7. There are seeds of decay in the constitution of the Bible Society\*.*

This assertion is often repeated. It seems hard that you will neither let these men live in quietness, nor die in peace. I have examined, and re-examined, all the conjectures upon this subject, which are scattered in such profusion through the latter part of your pamphlet; but I scarcely see an attempt at proof. Of hypotheses, indeed, there is no lack.

Well: but they must quarrel at last, it seems; and then, I presume, they will hate one another with as cordial a dislike as your new subscribers entertain against them all.—I see no symptoms of it. The plan of distributing the Bible, and the Bible alone, is simple and plain: it admits no difficult questions: it introduces no clashing of interests: the unity of the design is a security from the danger †.

But if they do not quarrel, they will, I suppose, crumble to pieces.—How does this appear? You hint that the Dissenters will leave them. Never was there a more unaccountable supposition. Do you not insinuate a hundred times, toward the close of your letter, that the clergy of the Bible Society are merely their tools and puppets? Suppose the Dis-

\* Dr. Wordsworth, pp. 92 to 94, 106, 151, 153, 154.

† See some just remarks on this point in the Letter to Dr. Gaskin, p. 38.



senters should drop off: what then? Why, according to your doctrine, the new institution is happily released from a set of "noxious channels," and it will be more assimilated to a church society. If the worst happens, are not the Churchmen masters of their own conduct? And will they not join us, if we will have them? And will not the Dissenters go on by themselves? And is not this the very thing which you recommend?

If, then, the Society crumbles, it is, according to yourself, an evil happily removed; and *you*, at least, should not complain. But if it be permanent, under its present constitution, with a body of distinguished Churchmen at its head, every member of the Church must admit, that it is at least not worse than if committed entirely to Dissenters.

*Objection 8. The Bible Society makes a great noise in the world\*.*

Since I make a serious effort to answer every other of the numerous objections which you have brought forward, I trust that the admission of this single charge will be of no injury to my cause. The fact is, that it can neither be evaded nor denied; and all I can hope on behalf of the Bible Society is, that they may shortly have the opportunity of retaliating it on ourselves.

*Objection 9. The object of the members of the Bible Society is to overturn the Establishment.*

I have, in a former letter, distinctly admitted that

\* Dr. Wordsworth, p. 2.

you give them credit for purity of intention \*, and that your apprehensions relate, not to their motives, but to the effect of their exertions. Yet I am most reluctantly compelled to acknowledge, that there are parts of your second pamphlet which are calculated to convey, to an ordinary reader, a different impression.

In the first eighteen pages of your Address to Lord Teignmouth, you assure us, with much earnestness of manner, and in varied phraseology, that no reasonable man could understand your former letter as impeaching the object of the Society ; and I certainly did not so understand it. But it now seems, that some members of the Bible Society itself, one in particular, “ whose good opinion would reflect honour on any society †,” did consider this accusation to be advanced or implied by you. Let me bespeak your attention, while I quote the whole passage.

“ I have had no reason to believe, that the letter was not *tolerably well understood* by those, to whom it was at first addressed. I might add, that some members also of the Bible Society appear *to have seen into these things with clearer eyes than your Lordship, and have better comprehended the principles of reserve and forbearance*, in which my letter was composed. One of them, whose good opinion would reflect honour on any Society, writes to me thus : ‘ I now see the *blow aimed* at the Establishment in a stronger light than you have thought it *prudent* or necessary to point out ‡.’ ”

\* See Dr. Wordsworth, pp. 6, 12, 14, 84. † Ibid. p. 80.

‡ Id. *ibid.*

Here is a "*blow*," not coming by consequence, not falling incidentally, not the casual and unforeseen effect of imprudent measures; but a "*blow aimed at the Establishment*;" "*hostile in the aim, fixed purpose, and design* \*."—"This," I answer with Lord Teignmouth, "is an imputation to which the members of the Bible Society did not suspect themselves liable." If your charge be directed, not against their hearts, but only against their intellects, why condescend to suffer another man—be his rank and credit what they may; let his powers of vision and his skill in interpreting dark sentences be as acute as you please—to step in, and, with your sanction, to bring forward the accusation? Did he not understand your letter as mysteriously hinting, that you saw the "*blow aimed*;" and that you expressed it obscurely merely from prudential considerations? And will not many persons conclude (unjustly, I hope and think), that the circumstance of quoting him with approbation is a proof of it?

Again: what means that marvellous tale of another Seer of the North†, about Mahomet, and Saracens, and Korans, and Mussulmans? Does it not mean, that the resolution of the Bible Society to give away Bibles, and Bibles only, is a "*stratagem*" to ruin the Church; and that its supporters are in full march against the Establishment, with the Bible in their hands, but with hatred in their hearts; under the cloak of friendship hiding the poniards of destruction? Nay does he not positively intimate his fears, that the "*Bible*, in the present case, is likely

\* See Dr. Wordsworth, p. 11.

† Ibid. p. 94.

to be made use of for *similar purposes*;" for this very "aim, fixed purpose, and design?" Be assured that your situation will procure vouchers for any opinion which you may be pleased to hint at, however obscurely, and with whatever caution.

Now, though I am disposed to lay very little stress upon these two letters, yet I am sorry that you have given them to the public. Many will be disposed to conclude, that these are in fact your own opinions, and that you disguised them merely out of *prudence*. If private letters are to decide any thing, I can produce some of a very different tendency; and those, too, from gentlemen, "whose good opinion would reflect honour on any Society." The prefix of "Lambeth Palace" seems to be considered, in general, as a dark hint, intended for your clerical brethren, and as one which will be "tolerably well understood" by them: and one correspondent calls my attention to the date: St. Peter's Day, he assures me, is not put there for nothing.

Under this article, I will only make one additional reference. In a recent Charge to the Clergy of the Diocese of Sarum, Mr. Daubeney gives the following passage, as a quotation:—"The very first act, or one of them, of the British and Foreign Bible Society, was to undertake a Welsh Bible, at a time when the Society for promoting Christian Knowledge, in conjunction with the University of Oxford, *were preparing* as large an edition as could be wanted, under the patronage of the Welsh Bishops; and to put it into the hands of a most noted leader of the

Dissenters \* in that country, *in order to give an advantage to the Dissenters.*"—Does not this impeach their motives? You will probably object, that as the Bishops of London, and Durham, and Salisbury, and St. David's, were not very likely to lend themselves to such a design, Mr. Daubeny must have committed some error in quotation. This I find to be the fact; but you will at least allow, then, that he has expressed his own opinion; and in this light I am contented to view the matter. To the objection itself, that the *intention* of the Bible Society is to overthrow or injure the Church, I do not find myself disposed to make any reply.

*Objection 10. The purport of this objection is, "that the Bible Society requires no test or symbol of the man, who desires to be admitted to a participation in their undertaking, but the tender of a piece of gold; and that its doors are thrown open to all individuals, of 'all sects and all denominations of professing Christians,' who come before them thus furnished and qualified †."*

To this I answer:

1st. That no test is necessary. The institution is established to give the Scriptures, and the Scriptures alone, and all the contributions received are employed to that end. If, indeed, the Society were in pos-

\* It is curious to observe how a story improves: you and Mr. Daubeny speak of a "noted Dissenter:" a friend of Mr. Daubeny's says, "the Welsh Bibles printed by this Society were placed in the hands of *notorious Dissenters*, and so distributed by them as to promote the dissenting interest!"—*An Enquiry*, § c. p. 24.

† Dr. Wordsworth, p. 98.

session of Tracts, "expressly directed" against their Christian brethren, I should certainly recommend some test on admission. Many a perturbed spirit would be glad to subscribe, for the gratification of his own malignity; and therefore Christian charity would compel me, if possible, to exclude him.

I answer, 2dly, Did you never read the Rules of the Naval and Military Bible Society, over which his Grace the Archbishop of Canterbury presides, and which has now been established for thirty years? Let me present you with a few of the laws.

"2. A subscription of one guinea per annum shall constitute a Governor of this Society; and a benefaction of not less than ten guineas, a Governor for life.

"3. No other books shall be given by this Society, than Bibles and New Testaments, according to the authorized version, without note or comment: and no person shall be entitled to receive them beside those who belong to the royal navy and the army (including the royal marines and militia) of the United Kingdom."

"6. A Committee of not less than thirty Governors shall be chosen at every annual meeting, in April," &c.

What is there in the constitution of this Society to prevent Dissenters from paying their guinea, and becoming Governors, and Members of the Committee? What is there to prevent them from forming a decisive majority? Your objection applies with at least as much force to this excellent institution, as it does to the Bible Society.

*Objection 11. The Bibles of the New Society pass through "unfriendly and noxious channels\*," and are given to the poor.*

This objection is chiefly the discovery of another: "Wherever the clergyman of a parish may be unable, or the more opulent of his parishioners unwilling, to devote any part of their income to such purposes" (the distribution of Bibles), "there the Dissenters, supported by a rich and powerful Society, will generally be found ready enough to supply the vacancy. The consequences are obvious: the bond of union between the clergyman and his flock must be insensibly weakened! for the poor, *illiterate* labourer, instead of going to church to learn his duty, is taught to *read*, and judge for himself; and encouraged *probably*, when he meets with a difficulty, to seek its solution not from his minister, but from his new benefactor, who has put the Bible into his hands. Thus, by degrees, the distributors of the Bible become its interpreters also; and the very circumstance of its being printed without comment or note, as it gives the poor man no means of clearing up his doubts but by oral communication, in fact accelerates the evil which it was intended to prevent; and, instead of guarding him against false doctrine, sends him, almost of necessity, to seek it †."

\* Dr. Wordsworth, p. 62.

† Mr. Spry's "Enquiry into the Claims of the British and Foreign Bible Society," p. 24.—It is remarkable that this gentleman almost invariably cites a particular and extreme case, in order to establish a general principle.

This is a very neat specimen of Christian charity. It proves eight things :

1. That if the clergyman cannot give away Bibles, and the rich Churchmen will not, Dissenters probably will.

2. That Dissenters, therefore, to their lasting shame, are more zealous than we are.

3. That poor men, contrary to all sound principles, are taught to read and judge for themselves.

4. That if the clergyman be unable or unwilling to explain the Scriptures, his parishioners will apply to others.

5. That the Bible, without note or comment, is, *for practical purposes*, a hard book.

6. That it is likely to lead poor men out of the way.

7. That it *therefore* injures the church; and, *therefore*,

8. That no poor man should have a Bible.

Again.

"Let us consider the effects likely to be produced in a parish, where an opulent Dissenter, supplied by the British and Foreign Bible Society, has always a Bible to give to the poor man, who will ask for it; while the resident curate, unprovided with similar pecuniary resources, has no such favours to bestow. Will not a great portion of the poor man's reverence and affection be gradually transferred from his parish priest to his new spiritual friend? Will not his mind be rather disposed to receive the free-will offering of advice from the latter, than to listen to the instructions of the former; whom he begins to consider as an hireling, one paid for doing his duty, and taking no



real interest in the success of his labours? And what, let me ask, will speedily be the state of such a parish? Or where will be the security to the Established Church, from the mere circumstance of the Bibles thus distributed being in the authorized version, and without comment or note \*?"

If the rich Dissenter give a coat, or a few shillings, or some tracts, or a pitcher of milk, while the curate has none to give, will not the gratitude of the poor man be equally excited? Besides, how can you prevent the Dissenters giving away Bibles? Does not Dr. Wordsworth himself allow, that they would have had a Society, though the clergy had never been placed at the head of it?—And where is the Rector all this time? Is *he* as poor as the Curate? Have they neither means of charity nor power of persuasion? Let me answer this "Sound Churchman," by quoting you. "If he" (the clergyman) "can himself spare but little from his own scanty means for this charitable work, at least he knows whither to resort: and thus the cause of virtue and piety loses little, *perhaps gains, by his necessities; for he calls in therefore the aid of his more wealthy neighbours, &c. †.*"

That poor men are not to have Bibles, because we are slothful and indolent, is a doctrine not very likely to be beneficial to us either in this world or the next. A day is coming, when other persons will find that they too have an awful responsibility, as well as the members of the Bible Society.

Again. You must know that Bibles are perfect camelions: they always take their colour from the

\* An Enquiry, &c. p. 26.

† Dr. Wordsworth, p. 36

last objects which they touch. There should be a lazaretto in every parish where Dissenters are found, and their Bibles ought to perform quarantine. All the copies of the Welsh Bible should have undergone fumigation. "We must be aware, that the Bible" (the Bible according to the translation of the Bishops and Dignitaries of the Church of England!) "of the Calvinist speaks to him a very different language from the Bible of a Socinian; while the *Sound Churchman's Bible* differs from both \*."

This, you see, is after the spirit of the Country Clergyman. It is impossible to read the productions of either of these gentlemen, without being "forcibly reminded" of Dryden's reasoning in "the Hind and the Panther:" the Hind argues exactly upon the same principles in behalf of the Church of Rome:

"For did not Arius first, Socinus now,  
The Son's eternal Godhead disavow?  
And did not these, by *Gospel texts alone*,  
Condemn our doctrine, and maintain their own?  
Have not all heretics the same pretence,  
To plead the Scriptures in their own defence?  
How did the Nicene Council then decide  
That strong debate? was it by Scripture try'd?  
No, sure: to that the rebel would not yield;  
Squadrons of texts he marshall'd in the field:  
That was but civil war, an equal set,  
Where piles with piles, and eagles eagles met:  
With texts point blank and plain he fac'd the foe:  
And did not Satan tempt our Saviour so?  
The good old Bishops took a simpler way;  
Each ask'd but what he heard his father say,  
Or how he was instructed in his youth,  
And by tradition's force upheld the truth."

\* *An Enquiry*, p. 27.

R

Did your friends know into what sort of company they had got?

In prosecuting his argument, the author of the "Enquiry" proceeds to this effect:

"It certainly, then, cannot be matter of indifference, to the conscientious minister of a parish, by whom the Scriptures are given to his flock; or whether they are accustomed to look up to him as their only spiritual guide; or to draw their knowledge of religion from the private expositions of some unauthorized visitor, who comes to them with the Bible in his hand, and a Commentary in his mouth, which makes it an instrument of heresy and schism\*."

And this, forsooth, is reason, and charity, and argument, and sound Churchmanship!—Eternal God! hast thou provided thy blessed Word, to be *a lamp unto our feet, and a light unto our path*; hast thou indeed enjoined it upon us all, as a sacred duty, to search the Scriptures; to read them by day; to meditate upon them by night; to teach them diligently to our children; to talk of them when we sit in the house, when we walk by the way, when we lie down, and when we rise up; to receive them with all reverence, as the record of truth, as the guide to everlasting life;—and shall creatures like us attempt to impede the free course of thy mercy, and to defeat thy providential de-

\* "An Enquiry," &c. p. 27.—This same gentleman has insinuated—for I believe he will not assert it—that the Bible Society has erected "the standard of heresy and schism in the very sanctuary of the Establishment;" and that it reviles our Ministers, misrepresents our Doctrines, and seduces our members! p. 37.

signs? Shall we interpose to arrest the pure streams of heavenly light, till they can be rendered more fit for their purpose, by the miserable contrivances of human ingenuity?—"Keep back thy servants from presumptuous sins: then shall we be upright, and innocent from the great transgression\*."

Cordially as I love the Church of England,—and in this country I am persuaded that the existence of true religion is involved in *her* existence—I cannot admit that any system should be supported by the suppression of the Scriptures. If we will not disperse them ourselves, we ought to be thankful to those that will do it. But I know that the Church of England can never suffer by the greatest dispersion of the sacred Volume: the more it is known and examined, the stronger will she become: the contrary supposition is a libel upon her character †. They may "go round her bulwarks, and tell the towers thereof ‡," that like such employment; but she is founded upon a rock; and if she be faithful to her own cause, she may defy envy, hatred, and malice, in all their ramifications; and heresy and schism in every form.

\* Psalm xix. 13.

† "It is to the partial reading, and particular application, of single passages; unconnected with the general sense, that heresy and schism are to be attributed. It was to avoid this evil, to avoid the danger of private sense, that the Church of Rome, falling into an opposite extreme, forbade the indiscriminate use of the Bible. I will not scruple to assert, that, from an attentive and unprejudiced reading of the whole of the Scriptures, no sentiment will ever be derived contrary to the Church of England."—*Dr. Valpy's Address to his Parishioners*. See also "Letter to Dr. Gaskin," p. 8.

‡ An Enquiry, p. 95.

R 2

I have already had occasion to mention that the pretended advocates of our Society in Bartlett's Buildings impugn its doctrines, and virtually trample upon its authority. I have now to shew, that the doctrines delivered about "noxious channels" are of recent discovery, and directly condemn the *practice* of the Society itself.

You are aware of the existence of a *dissenting* Society for promoting Religious Knowledge among the Poor. I will furnish you then with a few paragraphs, of which you are probably not aware, in the shape of an Extract from its Minutes.

*" Extracts from the Minutes of the Society for promoting Religious Knowledge among the Poor, commonly called the Book Society.*

" Jan. 6, 1768.—The Society being informed that a new edition of the Scriptures, in the Welsh language, was about to be published by the Society for promoting Christian Knowledge, it was ordered, That 500 copies be requested of them, at the *original price*, for the use of the poor in Wales; and that the Treasurer, Dr. Stennett, and the Secretary, treat for the same.

" Feb. 3, 1768.—The Secretary informed the Society, that he had received a letter from the Society for promoting Christian Knowledge, *wherein they expressed their willingness to supply this Society with any number of Welsh Bibles, in sheets, they should choose, at the original cost.*

" Ordered, That 500 more be purchased from them.

" Oct. 5, 1768.—*One hundred pounds* was paid, on

account of the thousand Welsh Bibles, to the Society for promoting Christian Knowledge.

"July 4, 1770.—It was reported, the thousand Welsh Bibles were purchased in sheets."

Thus far the Minutes.

It appears by a copy in the possession of Mr. Harriott, the present Secretary, that this was an octavo edition, with references, printed by Baskett, in 1769.

Mr. Harriott also asserts, that the Society for promoting Religious Knowledge, &c. was informed of the intended edition of Welsh Bibles, by an application on the part of the Rev. Mr. Broughton, then Secretary to the Society for promoting Christian Knowledge.

Two facts appear on the face of this statement.

1. That the Society in Bartlett's Buildings did, by application from its own Secretary, convey a great number of Bibles into these "noxious channels."

2. That it paid a most marked attention to "that sordid, inert, and lifeless exponent, money;" for it received the cash before the Bibles were delivered.

Is it possible that a more decisive answer can be given to the tribe of "Country Clergymen," and "Sound Churchmen," than this conduct affords? They may be very sound in the articles which they have framed to themselves; but that they are not "sound members" of the Society in Bartlett's Buildings, "can need no proof."

I have a few more remarks upon the Gentleman whom I quoted above: let us hear him again.

"The continual agitations of religious controversy, rendered unavoidable by the active propagation of sectarian notions, more particularly among the lower classes, have made it necessary to appeal so often to the judgment of individuals, that *men have begun to claim a right to frame a religion for themselves ! and the good old method of seeking wisdom at the mouth of the Priest, is daily growing more and more into disrepute !*"\*

What, Sir ! are we to have Popery again ? Have our Cranmers, and our Latimers, our Ridleys, and our Hoopers ; have the noble army of martyrs, whose blood cemented those " towers and bulwarks " of our Church, submitted themselves to the flames for this ? Is it to be tolerated, that in the nineteenth century we are to be referred back to the dark ages of popish tyranny, as to an era of light and wisdom ? At the mouth of the Priest ! Suppose he should be a Socinian : are all the parish to kindle their lamps at the flame of Socinianism ? Suppose he is an Arian : will the mouth of an Arian teach orthodoxy ? Suppose he should be a Calvinist : will *you* advise us to ask wisdom at the mouth of a Calvinist ?—Make short work of it : recommend at once the good old custom of asking pardon also at the mouth of the Priest ; and then we shall know where we are :

For though the Pope has lost all influence here,  
And pardons are not sold, as once they were ;  
No Papist more desirous to compound,  
Than some "*sound Churchmen*," upon English ground.

COWPER.

I love Protestantism, and the recorded opinions

\* P. 30.—The writer, I presume, tacitly refers to Mal. ii. 7.

of the Society in Bartlett's Buildings; so let us hear again what the Society says upon this point.

“ If you refuse or neglect to inquire into the ground and reason of the religion which you have embraced, and the several parts and branches of it; do not think that it will excuse you before God at the last day that your parents or friends brought you up in this religion, which was professed by your forefathers; *or that your spiritual guides have thus taught you*: for a Jew, a Turk, and a Heathen, may, in the same manner, excuse themselves to all intents and purposes, as well as you. God has given you rational souls, and if you make use of your own understanding, according to the best of your several capacities, to preserve yourselves as well as you can from those evils or calamities, which otherwise might, for want of care, befall you in this world; *is there not much more reason that you should do the same*, where your precious souls are at stake? Look into your own Bible\* (if you suspect the truth of ours), and there you will find St. Peter himself giving you a charge, that you should always *be prepared to give satisfaction to every one, that asketh you a reason of the hope that is in you*, 1 Pet. iii. 5. In like manner, St. Paul directs you to *prove* (or try) *all things, and to hold fast that which is good*: 1 Thess. v. 21. And St. John, in as plain words as may be, says unto you, and to all Christians, *Beloved, believe not every spirit, but try the spirits; whether they are of God: For that many false prophets are gone out into the world*, 1 John iv. 1. *Many*

\* This is addressed to Catholics.



*there are, and always have been, who, under pretence of teaching the true religion, have broached most pernicious and dangerous errors. These are the false prophets of which St. John here speaks: nor is it possible for any man to distinguish them from true prophets or teachers, except he tries, examines, and searches into their doctrines, that he may thereby find, whether they are guided by the Spirit of God, or whether they are under a spirit of delusion. It is not enough for a man to say (as I have heard some of you \* say) ‘ I am guided by my spiritual Pastor ; I believe, as the Church believes, and if I am in error, the Church must answer for it; the Church is my hostage and security with God;’ with other such expressions, too common in the mouths of many of you, who choose rather to take their whole religion upon the credit of their Priest, than to give themselves a little trouble in inquiring into the truth of it. For every man must answer for himself to God: Every man shall bear his own burden; and therefore let every man prove his own work (his own actions, his own worship, his own religion), and then shall he have glory (or rejoicing) in himself alone, and not in another. Gal. vi. 4, 5.†.”*

\* The writer is still addressing the Catholics.

† Tracts of Bartlett’s Building’s Society, vol. xi. Tract 14, pp. 4, 5. written by Archbishop Syngé. See also Appendix K.

It will scarcely be believed that Mr. Sikes himself has unwittingly borne testimony to a similar effect. “ Some folks take all that their preachers say for Gospel, and so, poor creatures, they are led by the nose any where! but sober Christians always have an eye to the reason of the hope that is in us, and are always ready to give it to any one that asks it, as the Apostle teacheth.”—Tracts of Society for Promoting Christian Knowledge, vol. vi. Tract 13, p. 6.

Think not that I mean to disparage the valuable instruction, which, by the favour of Heaven, is to be found in our churches; and at this time, I am persuaded, in a greater degree than at any period since the Reformation; but I know the rule of our Saviour, "Take heed what ye hear;" and I know also that whoever reads the Scriptures with a heart to profit by them, with humility and love of the truth, *"he shall know of the doctrine whether it be of God \*."* I can myself point out to you persons in the lowest situation of life, whose attainments in religious knowledge, through the blessing of God, chiefly on the simple perusal of the Scriptures, might well put to the blush many a presumptuous boaster, and throw a shade upon many a learned name. The danger is not in reading the Scriptures, but in reading them with an improper spirit. Let us again hear the opinion of the Society for promoting Christian Knowledge.

"Another false step in reading the Scriptures, is taken by those who busy themselves and others with the various opinions and notions, both of the ancient and modern divines, upon the Scripture. Such men as these will run through large composures, and with unwearied pains search out the opinion of such a divine, father, and teacher, as perhaps made some figure in that age wherein he lived. They think they have discovered no small treasure, when they can quote the opinion of a great man upon some difficult place of Scripture, particularly if he seems to favour some notion or other

\* See this subject ably discussed in a Sermon, entitled, "Obedience the Path to Religious Knowledge;" preached before the University of Oxford, January 28, 1810, by Daniel Wilson, M. A.

to which they are addicted. But as all those efforts are full of doubts or uncertainties, so they leave the reader just where he was before ; that is, in the sea of uncertain opinions, it being impossible that the uncertain notions of men should beget a certain faith in God, or influence the mind with a divine conviction and assurance.

“ This way of reading the Scripture doth much prevail among such men as love to be called great scholars, hard students, and critics in divinity. It is generally attended with self-love, ambition, ostentation, and other Pharisaical vices, that lurk under the plausible pretence of searching the Scriptures. It swells the fancy with a world of critical niceties, disputes and contentions. Such a man will search out all manner of intricacies in reading the Scripture, rather than nourish his heart with such plain and practical doctrines as are apparent to every one's view. To him may be fitly applied that of Paul: *They desire to be teachers of the law, understanding neither what they say, nor whereof they affirm* \*.”

“ Human reason, though never so much refined, and adorned with all the improvements art and study can give it, will yet fall short of a true insight into spiritual matters, whilst it remains void of the principle of grace. For an unregenerate man, how ingenious, polite, and learned soever he be, will behold spiritual things through a painted or false glass, and hug his own fancies and images, instead of the divine truth of the Gospel. The reason is, that he

\* Vol. vii. Tract 1. pp. 13, 14.

is destitute of that capacity or fitness, which is necessary for the knowledge of supernatural and spiritual objects. Such a man will, for want of better light, commit various mistakes in his application to souls: he will reconcile Christ with Belial, and the divine word with the lust of the flesh \*."

So say the Tracts: now let us hear the Controversialist: "He" (the sound Churchman) "will be well assured that when the time shall come that every low and illiterate mechanic shall turn with contempt from the instructions of his parish priest, and assume a right to form a system of faith and practice for himself *from the mere perusal of his Bible*, without any of those aids, which the wisest and the best have found necessary for the right understanding its contents; *then will it be too late to advocate the cause of truth, for none will be found to listen to her defenders †!*"

And all this mischief arises from reading the Scriptures! What a pity that they are not again locked up in an unknown tongue! Then Truth would triumph, and the Church enjoy a little peace! Well said the good old Bishop, at the Council of Trent: "*Utinam nunquam huc advenissent literarum Græcarum Hebraicarumque Professores! Nimirum his nunc ærumnis non divexaretur Ecclesia?*"

This gentleman would have been a very "sound member" of the Council of Trent; but he is no friend to the Society for promoting Christian Know-

\* Vol. vii. Tract 1. pp. 23, 24.

† An Enquiry, p. 34.

ledge, unless a positive contradiction of its principles be admitted as a proof.

In reply to his last paragraph, I shall make a few quotations; the first is from a Tract of the Society in Bartlett's Buildings.

"After all" (to use the words of a pious writer\*), "there are shining passages enough in Scripture to light us the way to heaven, though some unobvious stars of that bright sphere cannot be discerned without the help of a telescope. *Since God, then, hath been pleased to provide sufficiently for our instruction*, what reason have we to repine, if we have in a book not designed for us alone, things provided also that are fitted for higher attainments; especially since (if we be not wanting to ourselves) *those passages, that are so obscure, as to teach us nothing else, may at least teach us humility?*" †

My next extract is from your Ecclesiastical Biography; a publication which I have read with singular pleasure.

"This work (the translation of the Bible by Wickliffe) had no tendency to reinstate him in the good opinion of the Clergy. Knyghton, a canon of Leicester, hath left us upon record the language of the times. 'Christ entrusted his Gospel,' says that ecclesiastic, 'to the clergy and doctors of the church, to minister it to the laity and weaker sort, according to their exigencies and several occasions. But this Master John Wickliffe, by translating it, has made it vulgar, and has laid it more open to the laity, and even to women who can read, than it

\* Mr. Boyle.

† Vol. vii. Tract I, p. 28.

used to be to the most learned of the clergy, and those of the best understanding; and thus the Gospel jewel, the evangelical pearl, is thrown about and trodden under foot by swine.' *Such language was looked upon as good reasoning by the clergy of that day, who saw not with what satire it was edged against themselves\*.*"

I must beg leave to trespass upon you with another quotation, which I find in the life of Latimer.

"It would ask a long discourse to declare what a stir there was in Cambridge upon the preaching of M. Latimer. Belike Satan began to feel himself and his kingdom to be touched too near, and therefore thought it time to look about him, and to make out his men of arms.

"First, came out the Prior of the Black Friars, called Buckneham, otherwise surnamed Domine Labia, who thinking to make a great hand against M. Latimer, about the same time of Christmas, (when M. Latimer brought forth his cards, to deface, belike, the doings of the other) brought out his Christmas dice, casting there to his audience cinque and quater: meaning by the cinque five places in the New Testament, and the four doctors by the quaters, by which his cinque quater he would prove, that it was not expedient the Scripture to be in English, lest the ignorant and vulgar sort, through the occasion thereof, might haply be brought in danger to leave their vocation, or else to run into some inconvenience: as for example. The ploughman, when he heareth this in the Gospel, *No man*

\* Dr. Wordsworth's Eccles. Biog. vol. i. p. 104.

*that layeth his hand on the plough, and looketh back, is meet for the kingdom of God; might, peradventure\*, on hearing this, cease from his plough. Likewise the baker, when he heareth that a little leaven corrupteth a whole lump of dough; may, percase\*, leave our bread unleavened, and so our bodies shall be unseasoned. Also the simple man, when he heareth in the Gospel, If thine eye offend thee, pluck it out, and cast it from thee; may\* make himself blind, and so fill the world full of beggars. These, with other more, this clerkly Friar brought out, to the number of five, to prove his purpose.*

“ M. Latimer, hearing this friarly sermon of Dr. Buckneham, cometh again the afternoon, or shortly after, to the church, to answer the Friar; where resorted to him a great multitude, as well of the University as of the town, both Doctors and other graduates, with great expectation to hear what he could say: among whom also, directly in the face of Latimer, underneath the pulpit, sat Buckneham, the foresaid Friar, Prior of the Black Friars, with his Black Friars’ cowl about his shoulders.

“ Then Master Latimer first repeating the friarly reasons of Dr. Buckneham, whereby he would prove it a dangerous thing for the vulgar people to have the Scripture in the vulgar tongue, so refuted the Friar, so answered to his objections, so dallied with his bald reasons of the ploughman looking back, and of the baker leaving his bread unleavened, that the

\* The good Doctor looked at nothing but “ contingencies and possibilities of evil :” his whole Sermon seems to have been made up of conjectures and hypotheses. I heartily wish that it had come down to us entire.

vanity of the friar might to all men appear ; well proving and declaring to the people, how there was no such fear nor danger for the Scriptures to be in English, as the Friar pretended; at least this requiring, that the Scripture might be so long in the English tongue, till Englishmen were so mad, that neither ploughman durst look back, and the baker would leave his bread unleavened. And proceeding, moreover, in his sermon, he began to discourse of the mystical speeches and figurative phrases of the Scriptures: which phrases, he said, were not so diffuse and difficult, as they were common in the Scripture, and in the Hebrew tongue most commonly used and known: and not only in the Hebrew tongue, but also every speech (saith he) hath his metaphors, and like figurative significations, so common and vulgar to all men, that the very painters do paint them on walls and on houses.

" ' As for example (saith he, looking towards the Friar that sat over against him), when they paint a fox preaching out of a friar's cowl, none is so mad to take this to be a fox that preacheth, but know well enough the meaning of the matter, which is to paint out unto us, what hypocrisy, craft, and subtle dissimulation lieth hid many times in these friars' cowls, willing us thereby to beware of them.' In fine, Friar Buckneham with this sermon was so dashed, that never after durst he peep out of the pulpit against M. Latimer \*."

The poisonous taint, which the Bible is so liable to catch from the touch of a Dissenter, is a disco-

\* Dr. Wordsworth's *Eccles. Biog.* vol. iii. p. 10.



very of such profound sagacity, and such uncommon happiness; so undeniable in fact, and so demonstrable in argument, that it is made the very "basis and bulwark" of an imposing edifice, which must otherwise tumble into ruins. I had always imagined that the Bible is the surest guide, if men will read it with a proper spirit, and sincere desire of instruction; and if authority can weigh, it is some consolation, that I do not stand quite alone.

A passage from Sir W. Jones has already been adduced.

Bishop Burnet, speaking of himself and his friends, says, "They lay the foundation of all that they believe in the Christian religion, on the Scriptures. These, and these only, are the measure and standard of their faith \*."

The character given by a modern poet of his country school-mistress, concludes with a just reflection, which I shall here introduce: it will, I trust, apply to many *illiterate* persons, who are able to read †.

And what her learning? 'Tis with awe to look  
In every verse throughout one sacred Book:  
From this her joy, her hope, her peace is sought;  
This she has learn'd, and she is nobly taught.

CRABBE'S BOROUGH.

But these testimonies, I know full well, will have little effect with the persons, for whose use they are

\* Pastoral Care.—The utility of subscription to articles rests upon other grounds; the ministers of every church have, and must have, some test either written or understood; without this there could neither be unity of action, nor harmony of fellowship, nor security with respect to doctrine.

† *An Enquiry*, &c. p. 24.

designed. It may be of service, perhaps, to tell those gentlemen, that the *old Tracts* of the Society in Bartlett's Buildings have anticipated their remark, and have given them a most complete refutation, *by way of reply to Papists*. To this I wish particularly to draw your attention: that the writers of those Tracts, and the Committee in Bartlett's Buildings, who gave them to the world, considered the doctrines which I am refuting, as of the very essence of Popery. "Whereas, it is pretended, that the Scriptures are obscure, and that this prohibition (of the Catholics to read them) is to prevent heresies, *we* answer, that the Scriptures are not so obscure in places relating to things necessary to salvation, but that they may be understood by the laity; and as to the plea of preventing heresies, that is only a pretence, no argument, since they might as well forbid people to eat and drink, for fear they should abuse their liberty\*."

"For all I can see, this is the principle which the Church of Rome inculcates with great zeal and earnestness upon their people; discouraging all doubts about their religion, as the temptation of the Devil; and all inquiry into the grounds and reasons of it as an inclination to heresy †."

"That great numbers neglect the reading the Holy Scriptures, is as evident as it is deplorable. Christians there are innumerable, who are almost entirely ignorant of the Bible; *because those that have the rule over them suffer it to be read only by*

\* Vol. xi. Tract 13, p. 33.

† Vol. xi. Tract 15, by Archbishop Tillotson. (See Appendix K).

*particular persons, and with the greatest precaution, as if it were a dangerous thing to put the word of God indifferently into the hands of all men.* But not to concern ourselves at present with these considerations, we shall only observe, that the greatest part even of those who have the reading of the sacred writings recommended to them, neglect to do it. Many, it is true, for want of learning, may not be in a capacity to read the Scriptures; which is a great misfortune, and a shame to Christians, that the number of those who cannot read should still be so great among them. It may be said too, that a great many do not read the word of God, because they are unable, through their poverty, to purchase that divine book. *Those to whom God has given riches, should supply this defect, by dedicating some portion to the pious use of providing Bibles for the poor.* To this may be added, that a great number of domestic and other servants, have not leisure to discharge this necessary duty, because their masters allow them not time for it. But, however this be, those Christians are utterly inexcusable, who have it in their power to read the word of God, and will not do it.

“ God, in his infinite wisdom and unbounded goodness, has supplied men, by the revelation of his will, *with the most perfect means of instruction.* He inspired the prophets and apostles, and was pleased their writings should be preserved, that in them truth might always remain pure, without being corrupted by the forgetfulness and inconstancy, the carelessness or malice, of men. The Scriptures, therefore, are the most valuable blessing God ever bestowed upon us, except the sending his Son into

*the world: they are a treasure which contain in them every thing which can make us truly rich and truly happy. We must, therefore, have very little regard for God and his gifts, if we neglect to make a right use of this."*

"This indifference and neglect in reading the sacred writings, is the true cause of that ignorance which prevails among the generality of Christians. This is the reason they have but a slight and superficial knowledge of the doctrines and duties of Christianity; and too many entertain notions that are entirely false and groundless. This is the source of the many errors which are in vogue among us, and of the many impious and libertine notions which prevail more and more; for *as soon as we forsake the Scriptures, which are our only rule of faith, to follow our own reasonings, we must of necessity go astray.* It is forsaking this divine light, which has occasioned many persons, who have thought themselves inspired, and imagined they had attained to the highest degree of piety and perfection, to fall into the most extravagant notions, and sometimes into the greatest impurities. In short, to the same cause may be ascribed all that remissness, that carnal and worldly-mindedness, which is too common among Christians. All this, I say, proceeds from not reading the Holy Scriptures, and not making that use of them for which they were given."

"Supposing the Scriptures were regularly read in the Church, this alone would not be sufficient, unless Christians read them likewise in their own houses.—The express declaration of God's word, the practice of the Church, both under the Old and New Testa-

ment, and many other reasons which it is not expedient to mention at present, prove the necessity of doing this. Besides, private reading is attended with some advantages which public reading is not. In private, one may read with more leisure, consider things more closely, repeat the thing more than once, and make a more nice application. Private reading is likewise the best way to improve by what we hear in public; it being impossible rightly to comprehend what is said in public discourses and sermons, without being well versed in the Scriptures. Add to this, that *private reading keeps up a spirit of piety and devotion; whereas those who neglect this inevitably fall into an indifference and disrelish for divine things; which must be attended with remissness in the duties of religion, and with a slavish subjection to the passions \*.*"

My next extract is from the Protestant Catechism.

" Q. What do you mean by a Protestant ?

" A. One who protests against the errors of Popery, and admits no rule of faith and practice but the Holy Scriptures.

" Q. Are the Scriptures a full and sufficient rule of faith and practice ?

" A. Yes; the Scriptures being the word of God, cannot but be a sufficient and perfect rule, and *able to make us wise to salvation, 1 Tim. iii. 15. Ye are clean through the word which I have spoken to you. John xv. 3.*

" Q. *May all people read the Scriptures ?*

“ A. *They not only may, but it is their duty to read them, or, as they have opportunity, to hear them read: for our Saviour has expressly commanded to search the Scriptures, John v. 39: and St. Paul orders his Epistle to be read to all the brethren, 1 Thess. v. 27; that is, to all Christians: and the Bereans are commended for searching the Scriptures, Acts xvii. 11.*

“ Q. Doth the Church of Rome allow the free use of the Scriptures to the people?

“ A. No; which is not only very unreasonable, as they are the law by which all men are to be governed and judged; but *exceedingly wicked*, as Christ and his apostles have commanded us to read them.

“ Q. Why are the Scriptures kept from the people?

“ A. That they may not see how contrary their religion is to the word of God.

“ Q. *Are not the Scriptures obscure, and hard to be understood?*

“ A. *As to whatever is necessary to salvation, they are plain and easy to those who read them with due care and suitable dispositions.\* If the Gospel be hid, it is hid to those that are lost, in whom the God of this world hath blinded the minds of them that believe not, 2 Cor. iv. 3.*

“ Q. Do the Papists allow the Scriptures to be the word of God and rule of faith?

“ A. They allow them to be the word of God, but

\* Cowper expresses the same sentiment in the following lines:

“ The sacred Book no longer suffers wrong,

“ Bound in the fetters of an unknown tongue;

“ But speaks with plainness, art could never mend,

“ What simplest minds can soonest comprehend.”

not the *entire* rule of faith, except as explained by their unwritten traditions, and *the authority of their church.*

“ Q. On what do they found this doctrine ?

“ A. On the pretended infallibility of their church.

“ Q. Does it seem to have been the intention of Almighty God, that there should be an infallible judge among men ?

“ A. No ; for if an infallible judge had been intended, he would certainly have been declared in Scripture ; *but there, on the contrary, we are commanded to examine and judge for ourselves. Believe not every spirit ; but try the spirits, whether they be of God, 1 John iv. 1. Prove all things, hold fast that which is good, 1 Thess. v. 21.\**”

I refrain from further quotations, merely on account of the space which they occupy : but I must again request you to observe, that the very dogmas, which certain gentlemen advance as tests of sound churchmanship, were considered, till within these twenty years, by the Society in Bartlett's Buildings, as the dogmas of Popery ; and no subtilty of evasion can ever elude the force of this simple fact.

The discussion, into which I have been drawn, under the present head, has established two things :

The first is, that the doctrines of my opponents are diametrically opposite to the old recorded *opinions* of our Archbishops, and of the Society of Bartlett's Buildings.

The second is, that they expressly condemn the *practice* of our immediate predecessors in 1768.

\* Vol. xi. Tract 12, pp. 4, 5, 6.

I shall now further demonstrate, that they are flatly opposed to the highest authority in the Church, and to the conduct of the Society in Bartlett's Buildings, *at the present day*, and of the University of Oxford.

I have informed you already, that his Grace the Archbishop of Canterbury is President of that very excellent institution, the Naval and Military Bible Society. Some of its rules, in reference to the mode of admission, and to the appointment of a Committee, have been already produced, from which it appears, that Dissenters may be Governors, and may constitute a majority in the Committee, *without any limitation*. And what are the privileges of this Committee?

“ Law 11.—*The distribution of Bibles and Testaments shall be under the direction of the Committee: but in cases of emergency, any three of that body (on a representation from either of the Treasurers, or the Secretary), may sign an order for such distribution.*”

“ 10.—The mode of application to the Society, for Bibles and Testaments, shall be through the medium of the Chaplain, or *an Officer in the Navy or Army, or some Clergyman,*” &c.

Is it not evident, that nearly all the Bibles, which are issued from the Society, may reach their destination through “noxious channels?”

Let us next advert to the conduct of the Society in Bartlett's Buildings.

It is assumed throughout, by Mr. Daubeny, the Country Clergyman, &c. that Bibles ought to be distributed, and instruction afforded, merely by the



"sound members" of the Church of England. Now I have at this instant open before me, a Sermon printed by this Society in 1792, which was composed and preached by Sattianaden, a native Priest, employed by them in India: it was delivered on the 26th day of December, 1790, "when he received ordination, according to the rites of the Lutheran Church, in one of the congregations of the Mission on the coast of Coromandel." Sattianaden never had English ordination: neither was that great and illustrious Missionary Swartz, "a sound member" of the Church of England, for he did not belong to it; yet in the Advertisement prefixed to this very Sermon, and signed by Dr. Gaskin, he is called "*\* The Rev. Mr. Swartz:*" the same title is perpetually given to him in the Reports. Now turn to the Report of 1808, p. 171; and you will find there, that Mr. Henry Horst was ordained in the Church at Tanjore, by Messrs. Pohlé, Kolhoff, and Holzberg, "in the manner Mr. Kolhoff, and the country Priest Sattianaden, had received their ordinations, through the hands of Father Swartz." The "noxious channels," in fact, are spreading, by our own authority,

\* "It has pleased your Secretary, or Committee, or whoever they were that drew up the list of names, to prefix the title of Rev. not only to the Clergy, but to a great many others who pretend to holy orders." Country Clergyman, p. 10.

It is evident that every charitable institution must enter its subscribers according to the name and title which they usually bear in the world, and by which they designate themselves: whether these titles be correct and valid, is a question about which the charitable Society has little concern; and by merely entering their contributions, according to the form delivered in by the contributors, it expresses no opinion upon the subject.

in every direction, and we are not content to connive at their diffusion; but we compliment them with titles of distinction and ceremony. And what use do we make of them? Not only do the gentlemen thus ordained give away Bibles—*when indeed they can procure any to give*—but they preach, they expound, they illustrate the word of God: and we publish their sermons! These facts I recommend to the consideration of the “sound” enemies of the Bible Society: and if they can obtain a sight of Sattianaden’s composition, I would request their particular attention to the Preface: the Sermon itself will do them no harm\*.

On the propriety or impropriety of encouraging ministers, who are not episcopally ordained, nor members of the Church of England, or applying to them titles of distinction; I must be understood to offer no opinion whatever. But I demand of my opponents who would persuade us that they speak the sentiments of the Society in Bartlett’s Buildings, where is their consistency? Are right and wrong to be settled and limited by geographical boundaries? Is that to be “sound churchmanship” in the East, which in the West is pestilential and noxious; the undeniable proof of heretical depravity?

If the employment of Lutheran ministers, and of the native catechists ordained by them, be contrary

\* In reply to these arguments, a distinction will probably be introduced between Foreign Churches and Dissenters at home. But it will hardly be contended by Mr. Daubeny, that the establishment of a peculiar discipline, in a foreign country, is sufficient to constitute a Church; unless that discipline at the same time admits all the requisites and essentials of a Church.

to the express revelation of God, how can we be justified for doing evil that good may come, by ordaining a single individual after the Lutheran form? If the ordination be valid, why do we not accept the offers of many native catechists, persons of Christian principle and irreproachable character, whom our own Missionaries recommend to us as well qualified for the ministry, and as calculated to render essential service? If the principle be good, extend its benefits: if not, let it be condemned and relinquished.

Neither must it be forgotten, that the Society for promoting Christian Knowledge is at this moment issuing Tracts which had their origin in these noxious and pestiferous channels. Of this class I find two of singular excellence, written "by that eminent and pious divine, *the Rev. Mr. Ostervald*, Professor of Divinity, and one of the Ministers of the" (Calvinistic) "Church of Neufchatel in Switzerland\*." The Society informs us, in a Preface, that the "arguments and reflections" of Mr. Ostervald "may be looked upon as the most useful companion for the Scriptures, and the *best human means that perhaps was ever invented* to make those divine books produce in us the salutary effects for which they were graciously designed." Can the "sound Churchman" read this sentence without indignation? If the Bible Society had ventured, even in one of its Reports, to apply language of this nature to any "noxious channel" in the world, I verily believe

\* Advertisement on one of the Tracts.

that some of your coadjutors would scarcely have been able to repose upon their beds.

To crown all, I find in the catalogue *Divine Songs for the Use of Children*, by Dr. Watts\*! Surely, surely, if the Bible, by passing through the hands of a Dissenter, becomes at once so baneful and pernicious, the writings themselves of Dissenters must be replete with the most malignant and deadly poison.

These gentlemen, therefore, must not think to identify their principles with those of the Society in Bartlett's Buildings. Till within a few years past, no doctrines like theirs were heard of within its walls: its public and recorded principles were as opposite as can well be imagined, and such they remain with a prodigious majority of its members at the present hour.

Of the sentiments entertained by the leading members of the University of Cambridge, I shall have occasion to speak hereafter: let us proceed, at present, to the University of Oxford.

In the year 1796, this University did, at its own expense, and at the Clarendon press, print, for the use of the French Clergy, who had taken refuge in England, an edition of the Vulgate New Testament: A copy of it is at present in my possession: it is prefaced by a letter of thanks from the Bishop of Lyons to the Vice-chancellor and the heads of the Univer-

\* In vol. vi. of the Society's Tracts, Tract 4, "*Dr. Doddridge's Treatise on the Education of Children*," is recommended as "not only a very useful, but a very cheap book:" and the reader is informed that he may get it of Rivington, the Society's bookseller.

sity; which letter was publicly recited in the House of Convocation, May 11, 1796.

It is evident from this transaction, that the university of Oxford considered a bad and corrupt edition of the Scriptures better than none; for the Vulgate edition\*, it is well known, has so much of a popish tendency as to have been pronounced by the Council of Trent of equal authority with the original†.

It is also evident that the University did not object to such alterations as the Papists might think it right to introduce; for I find by the title-page, that the printing of this edition was under the direction of certain members of that church residing at Winchester:—"Curâ et studio quorundam ex eodem

\* "Neither have the Papists treated Europe with more respect than Asia: e. g.: in the Antwerp edition of the Hebrew Bible, fol. 1572, by a shameless falsification, מרים is substituted for יהוה in Gen. iii. 15, to make it harmonize with the *ipsa* of the Vulgate, which transfers the honour of bruising the serpent's head from Jesus Christ to the Virgin Mary! Alexias Meneses, Archbishop of Goa, ordered the Indian Christians to alter their Syriac version of the New Testament according to the Vulgate! (Wets. Prol. 110.) And in the Chinese MS. in the British Museum, which contains a Harmony of the four Gospels, the Acts of the Apostles, and all the Pauline Epistles, except that to the Hebrews, the version appears, from the style and phraseology, to have been made from the Vulgate!" Wrangham's Sermon before the University of Cambridge, May 10, 1807.

† In the copy before me, the translation of the 8th verse of the 3d chapter of Matthew gives countenance to the doctrine of penance: "Facite ergo fructum dignum *pœnitentiæ*."

Another verse is translated in a manner which is favourable to the worship of images:

"Fide Jacob moriens singulos filiorum Joseph benedixit, et *adoravit fastigium virgæ ejus*." "Jacob worshipped the top of his staff!"—Hebrews xi. 21.

**Clero Wintoniæ commorantium.**" These gentlemen might therefore introduce whatever corrections or alterations they pleased.

Neither did the University object to noxious channels: for, in this case, not only was the channel pre-eminently noxious, but the stream itself was polluted.

I mean not by these observations to throw the slightest reflection upon the members of that University; but I would ask those persons who oppose with so much vehemence the distribution of the pure, episcopal, authorised version of the Bible by the hands of Protestant Dissenters, although these generally agree with the church in essential points of doctrine, what is their opinion of this transaction; —of the dispersion of a defective and corrupt translation by means of the corruptors? And I confidently appeal, in behalf of the Bible Society, to every Delegate of the University, who was willing to lend in any degree his aid and countenance to this Vulgate edition from the Clarendon Press.

*Objection 12.* I shall state this objection in the words of the author. "*After all its pretensions of confining itself to the circulation of the Scriptures alone, there is not a single rule or law to enforce and secure this object\*.*"

"Laws and Regulations of the British and Foreign Bible Society.

"1. The designation of this Society shall be, The British and Foreign Bible Society, of which the

\* Country Clergyman, p. 23.

SOLE OBJECT shall be to encourage a wider circulation of the Holy Scriptures. *The only copies, in the languages of the United Kingdom, to be circulated by the Society, shall be the authorized version, without note or comment* \* :” i. e. the version of the Church of England.

What law or regulation would satisfy him if this cannot?

*Objection 13. It is insinuated that the origin of the Bible Society is to be attributed to a love of novelty and contempt of order †; and that we have no security for the honesty of versions of the Scriptures into foreign languages ‡.*

How these charges are to be substantiated I am unable to discover: no accusation has yet been brought against any particular version, and the Society has invariably gone through the regular channels.

In Great Britain and Ireland the Establishments have taken the lead, and the highest authorities have promoted the cause.

The efforts of the Society are countenanced in Russia by the Archbishop of Moscow, and by the Emperor, who exempted the Bibles which were sent to Petersburg from the heavy duty on the importation of bound books. The Berlin Bible Society has received the approbation and support of the King of Prussia. The Evangelical Society at Stockholm has been lately incorporated, under the

\* First Report of the Bible Society, p. 25.

† An Enquiry, &c. p. 30.

‡ Insinuation of Country Clergyman, p. 38.

sanction of the King of Sweden, and the Privy Council. The institution at Nuremberg and Basle was raised and supported by the principal regular Ministers. The attempts of the Society to administer to the necessities of Iceland and Lapland were, made under the authority of their Bishops. The Priests of France and Spain receive the Scriptures with joy; and even the Pope's Nuncio—yes; the Pope's Nuncio; a name which will command more respect with some persons than any I have mentioned—invited to his palace the donor of a Testament, and rejoiced in the gift\*. What greater security can you have for good order, and for the dispersion of the pure word of God, than the countenance and patronage of the constituted authorities in every country?

The translations of the Scriptures into the languages of the East, are forwarded, under the protection of the Government in India, by the British and Foreign Bible Society. That these versions will be as perfect as learning and fidelity can make them, I entertain not the slightest question. The new translation, by Sabat, of the Epistle to the Romans † into

\* Sixth Report of Bible Society.

† Extract of a Letter from the Rev. H. Martyn, dated Cawnpore, Dec. 1809.

“ In the Persian and Arabic translations, there are happily no such difficulties. The valuable qualities of our Christian brother, Nathaniel Sabat, render this part of the work comparatively easy. As he is, I trust, a serious Christian, the study of the word of God, and the translation of it, are of course a matter of choice with him, and the rigid adherence to the original a point of duty. As a scholar, his acquirements are very considerable. He was educated under the care of the most learned man in Bagdad; and having continued to exercise himself in composition, he has acquired, in consequence, great critical accuracy and command of words. His ill state of



the Arabic language, is now before me. I have submitted it to the perusal of Major Stewart, Oriental Professor in the East-India College; and by his permission I insert the following note.

“ My dear Sir,

“ Hertford, Sept. 1, 1810.

“ I have the pleasure to state, that the Arabic Translation of St. Paul's Epistle to the Romans, by Sabat, appears to me a very masterly performance. If a version of the whole of the Scriptures could be procured from the same hand, I should consider it as a most valuable acquisition.

health renders it impossible to say exactly when the work he has undertaken will be finished; but if nothing untoward happen to interrupt us, you may, I believe, expect the New Testament in the three languages in the course of two years. In the Persian he has advanced to the end of the First Epistle to the Corinthians nearly. In the Arabic, only the Epistle to the Romans, and First Epistle to the Corinthians, are done, with a few chapters of St. Matthew's Gospel.

“ Conceiving it to be the object of the Bible Society, in communicating to the East the treasure they once received from it, not merely to offer their support to their parent churches, but to invite the fastidious Mahometan to receive the sacred law which he supposes abrogated, I think that we shall be neglecting our present opportunities, if, with such an instrument as Sabat in our possession, we do not make an attempt, at least, to send forth the Scriptures in a style which shall command respect, even in Nujd and Hejaz.

“ And now, hoping for the blessing of God on these our endeavours, and the prayers of Christian people, we humbly request permission to assure the Society, through you, of our constant prayers for them, that while they are thus seeking to make known to all nations, through the Scriptures, the mysteries of the Gospel, according to the commandment of the everlasting God, He himself may be with them, to guide their counsels, direct their efforts, and give them perseverance in the great and glorious undertaking, till the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

"I herewith forward a few specimens\*, in which the words being numbered, will enable you to judge of the fidelity of the translation.

"I am,

"Yours very sincerely,

"C. STEWART."

That my excellent and valuable friend, the Rev. H. Martyn, who is engaged in the Persian translation, will adhere most sacredly to the text and spirit of the original, it is impossible to doubt: and why should I doubt of the integrity of the other Gentlemen concerned in this high office of propagating the word of God?—It reflects little credit upon any man that he attempts to check the circulation of the Scriptures, by hints and insinuations which are utterly unfounded. In the year 1766, certain members of the Society in Scotland for propagating Christian Knowledge discovered an intention, on grounds of contracted policy, to oppose the translation of the Scriptures into the Gaelic. The animadversions passed upon these gentlemen by Dr. Johnson are so applicable to the present case, that I must beg leave to insert them.

"I did not expect to hear that it could be, in an assembly convened for the propagation of Christian knowledge, a question whether any nation, uninstructed in religion, should receive instruction; or whether that instruction should be imparted to them by a translation of the holy Books into their own language. If obedience to the will of God be necessary to happiness, and knowledge of his will be ne-

\* See Appendix L.

cessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbour as himself. He that voluntarily continues ignorance, is guilty of all the crimes which ignorance produces: as to him that extinguishes the tapers of a light-house, might justly be imputed the calamities of shipwrecks. To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters of America; a race of mortals whom I suppose no other man wishes to resemble."

If we are to wait for versions into foreign languages, till the objections of all objectors are satisfied, how cheerless must be the prospect, and how miserable the condition of a perishing world!

*Objection 14. The Bible Society was founded in a spirit of rivalry and hostility\*.*

The history which I have given of its origin, is a decisive answer to this objection. There is not the slightest foundation for the charge.

It may not, however, be improper, in this place, to refer to the communication which was made by Lord Teignmouth, in 1804, to the two great religious Societies of England and Ireland. If any spirit of hostility was felt, these communications may enable us to detect it.

\* Dr. Wordsworth, *passim*.

*"To the Rev. Dr. Gaskin, Secretary to the Society for promoting Christian Knowledge.*

"Sir,

"Clapham, Aug. 24, 1804.

"By desire of the Committee of 'the British and Foreign Bible Society,' I have the honour to transmit to you a plan of this institution, for the information of 'the Society for promoting Christian Knowledge.'

"I have further the pleasure to add, that the communication is dictated by that respect and esteem, which the Committee cannot but feel for a Society which has so long and successfully exerted itself in disseminating the knowledge of Divine truth.

"I have the honour to be, Sir,

"Your most obedient humble Servant,

"TEIGNMOUTH, Chairman."

To this letter no answer was ever returned.

On a similar address being forwarded to the "Association in Dublin for discountenancing Vice and promoting the Knowledge and Practice of the Christian Religion," that Society returned an early answer of thanks, and expressed its readiness to concur in such measures as might further the objects of the institution.

Where were the rivalry, and hostility, and jealousy? Certainly not with the Bible Society.

Allow me here to tell you a tale: the application of it to the present question I need not make.

A benevolent lady in D——, was in the habit of sending children to school for instruction at her own expense. Another lady at length established a school of industry, the benefits of which were

upon a larger scale than those resulting from the benevolence of her charitable neighbour. She was immediately offended; and inquired with some earnestness, what all this rivalry meant? "Were not children very well taught before? And was not this promiscuous instruction of all sorts and descriptions likely to do harm? It was very proper to select some from the poorer classes, and to teach *them*; but if *all* were to be taught, they would get bad books, and adopt bad habits, and virtue and good morals would be discarded from the place."

How difficult is it even for benevolent minds to prevent the intrusion of narrow feelings, and to rejoice in the extension of good by the hands of others!

*Objection 15. The Bible Society is supported only by five bishops, out of the forty-eight who compose the bench of England and Ireland.*

This argument is obtruded upon us with much noise and parade by "a Country Clergyman;" it is alluded to in your 35th page, and is evidently considered by many as decisive.

Suppose the Bible Society had a single bishop at the head of it, does it become "a Country Clergyman" to revile and insult it? Is no respect to be paid by the inferior clergy to their superiors, except just when the conduct of our dignitaries happens to please these self-elected and self-appointed judges? If the Bishop of Durham alone had stood forward the champion of the cause, is it decent in Mr. Daubeny to affirm, that the first measures of the Society were adopted "in order to give an advantage to the Dissenters?"\* Is it to be tolerated that

\* Charge, p. 22.

“a Country Clergyman” shall assert of such a Society, “that no bishop *ought* to encourage it?”\* We are not to travel back, I trust, to the days of jacobinical phrensy, and to display our liberty, by insulting those most respectable and venerable names, whom it has pleased the Almighty to place over us as guardians of his church and people. To that faction, whatever be its pretensions, I will never belong; nor can I bring myself to regard with very high consideration the patrons of such a *sect*.

The Bible Society, we are told, is supported only by five Bishops. It is concluded, from this hypothesis, that forty-three are hostile to the institution: and that if a man “bows to the example of five, he must be disrespectful to the forty and three †.” It is here assumed, that all the bishops, who do not support an institution, are hostile to its existence. Let us try this principle. You have heard, already, of the Naval and Military Bible Society, instituted in 1780. The President is his Grace the Archbishop of Canterbury; the Bishop of Durham is one of the Vice-presidents; and the Bishop of London is a subscriber; but there is not upon the whole bench another subscriber. Am I to conclude, that this most excellent institution is disliked by the remaining forty-five? If I bow to the example of these three, and put down my name, must I indeed be disrespectful to the forty and five? Would it not be the extreme of insolence in me to tell the Archbishop of Canterbury, that “so great a majority of respectable prelates ought, in reason and in decency, to give law, or at least become precedent and example, for

\* Country Clergyman, p. 9.      † Ibid. p. 5.

all true churchmen, and particularly for the clergy"? \* And that, therefore, his Grace would act *unreasonably* and *indecently* if he did not withdraw? Would not the most charitable conclusion, which his Grace could form in reference to me, be founded on the hope that I had lost my understanding, or that I never had any understanding to lose?

According to this principle, every person of rank, who is not a member of the Society for promoting Christian Knowledge, is an enemy to it. How does it happen then, let me ask, that Lord Sidmouth is not in the list? Is it because Lord Sidmouth is an enemy to the Church; because he disapproves of the objects of our Society; because he wishes to shew disrespect to the Bishops? I humbly conceive that no man in his senses will venture to bring such a charge against *him*: why then insinuate any thing of the sort against Lord Teignmouth? Is not the principle, in short, absurd in the extreme?

Besides, I would ask, is no Society to solicit the patronage of a Bishop, unless it can depend upon obtaining the same honour from the whole body? And is no Bishop to feel himself at liberty to patronize a Society, which he approves, unless he is persuaded that all his brethren on the bench will immediately follow his example? Is a man to be deprived of his free agency because he is a Bishop? Or is that respect, which in any other case would be considered as due to his individual act, in this instance to be withheld from it? The Bishops are not to be expected to rise in a mass at every challenge to a public good work: they are not all equally in the

\* Country Clergyman, p. 9.

way of being informed, what is going on in the world, and what are the true merits of the several charitable institutions. They have also their own plans, their own engagements, and (without disparagement be it said) their own views; with all which it would be impertinent to interfere. It is therefore to be presumed, that those among them, who join a society, do it because they approve the institution, and find it agreeable and convenient to lend it their support. Their countenance implies decisive friendship, and positive approbation; and therefore confers sanction upon the measures which they patronize, in proportion to the weight of their respective characters. This sanction would be strengthened by the presence of other Bishops, but can in no degree be diminished by their absence. Nor is it to be overlooked in the present case, that the Bishops, who espoused the cause of the Bible Society, have for the most part paid a close attention to its proceedings, and that their attachment to the institution has proportionably increased.

Let us consider this point in another view. Suppose, upon any question, the bench were equally divided; am I to "withhold my hand" from an act of charity, till a majority appears? And cannot I then join the twenty-five, without an indirect censure upon the twenty-three? This doctrine of indirect censure, which is so frequently urged, is both preposterous and pernicious: every man must judge for himself, (Bishops as well as others), as every man has to answer for himself before the tribunal of God.

The "Country Clergyman" says, that the Bishops



who have testified their approbation of the Bible Society are only five. I will give you their names. In England, we find the Bishops of Durham, Salisbury, and Bristol: in Wales, the Bishop of St. David's: in Ireland, his Grace the Lord Primate, the Archbishop of Dublin, the Archbishop of Cashel, the Bishops of Kildare, Derry, Clogher, Cloyne, Limerick, Cork, and Down: and two, who have been active in the cause, are now in a better world. His talent for counting, you perceive, is pretty much in harmony with the rest of his qualifications. It cannot be urged, that he alluded only to the English bench: he has expressly mentioned five out of forty-eight Bishops, which includes not only England and Wales, but Ireland.—I know also, that the sentiments of other Bishops are friendly to the cause.

Had any of the episcopal patrons of the Bible Society condescended to come forward in vindication of their own conduct, I know not whether it would be possible for them to adopt language more beautiful or more appropriate, than you will find in a charge of Bishop Fleetwood, delivered in 1710. The following extract bears so admirably upon many of the topics, which have been introduced under the head of Objections, and especially upon this, that it might seem to be written for the occasion. You will read it, I have no doubt, with all the attention which it so well deserves.

“ We do indeed stand in need of all our people's prayers, and all the assistance of the grace of God, and all that our reason, observation, and experience can afford, to direct us in all our ways, for

we are, methinks, encompassed with unusual, unexpected difficulties. Whence comes it that the times seem so much more unequal to some men of this sacred order, than they are to others? From what infected quarter does this mischief arise? Are they not full as learned, virtuous, and religious, as their brethren or their predecessors? Shew they not equal zeal for the glory of God, the honour of Christ's revelation, and for the souls of men, the purchase of his blood? Walk they not prudently and circumspectly, shewing themselves patterns in all good things? What part of duty is it that they are defective in? Is malice so restrained as not to tell them of their faults? Or are their enemies so tender of their credit and good name? And yet, if you should trace these clamours to a head, you will find they end in this poor, senseless accusation, *that they are not good churchmen*. Great God! that men of the most valuable abilities, and learned in all kinds, beloved of all that know them, for their candour and good nature; famed for their prudence, and venerable for their piety and goodness; of exemplary charity, assiduous preachers, constant frequenters of the common prayers; and, in a word, who, whilst they were parish priests, did every way adorn their holy calling;—that these men, when they came to be advanced, should cease immediately to be good churchmen! My heart, I own it, is too full of indignation and disdain, to give a serious answer to such calumnies. I rather humbly beseech God to forgive those men their great trespass, who have either invented, spread, or cherished them. But be not you, my brethren,

partakers of their sin, by harbouring such-like thoughts, or countenancing such reports. Speak not evil of these dignities. I know I am the unworthiest of them; but yet I bind it on your consciences, to entertain a good opinion of me till you find cause to do otherwise. I shall not else be able to do any good among you. I speak not this from any reason or suspicion I have, that I am not as much esteemed by all of you as I deserve to be. But what can I expect? What have I not to fear, when men of so much greater caution, prudence, virtue, and religion, fare so ill? *Had Papists been the spreaders of these slanders*, I should not much have wondered; because they are such hearty lovers of whatever may discredit us, or weaken our influence with our people, that I account we are obliged to them, if they only report, and are not the authors of them: but these are not the wounds of enemies, but of companions, friends, and children. But, after all, what is the ground and occasion of this outcry? If I can guess aright, it is this: *The Bishops, for these twenty years last past, have behaved themselves with that good temper, moderation, and paternal gentleness*, that they have gained more ground upon the hearts of the Dissenters, than had been done for an hundred years before by all their predecessors. And yet they have not parted (that I know of) *with one point of doctrine, one point of discipline, one church or chapel, one line of the Common Prayer, nor one external ceremony*. But it may be they would if they could. It is time enough to answer those suspicions, when better proof of their inclination appears. I have as much reason to say,

and I do say it, that, whenever they do part with any thing belonging to the Church, my life for yours they will have something equal to it in exchange. They have as yet parted with nothing; made no advances, no proposals, no concessions. *They have only purchased the reconciliation and benevolence of those people who dissent from our church, by a management that is truly wise and truly Christian.* And I am verily persuaded that the best and wisest of their predecessors would have taken the same courses, had the situation of affairs been the same and the like seasons and opportunities concurred.

“ But how does it appear that the Dissenters have been gained upon by this good treatment? Allow them to be men, and you will see something of what I say: *for all men love humanity, and all men's hearts are won upon by gentle treatment.* But does it not appear by plainer tokens? *Have they not (many of them) manifestly changed their style and way of expression? Have they not changed their manners and behaviour towards our church and churchmen?* Do their writings seem to proceed from such a furious, bitter spirit as they used to do? Do they insist upon such rigorous terms of church communion as they formerly did? Do they treat our service or our ceremonies with the ancient scorn and contempt? *Have they not spoken decently and respectfully of Bishops?* I may not insist on all particulars. I affirm, that, since the days of Queen Elizabeth, the Bishops of the Church of England were never held in that esteem and value by the Dissenters as they now are, and have been for these twenty years; and that for doing nothing but what did always become wise

men and good Christians to do, so circumstantiated as they are. *And is it not astonishing, that that which is in truth a matter of praise and honour, should be turned into an accusation?* For (to come to the point I am upon) I have never seen a better cause assigned why some Bishops should not be thought good church men, than that they have treated the Dissenters with more condescension and less acrimony, and have been treated by them with more civility, respect, and honour, than was heretofore the custom to do on either side. And I leave it to all the world to judge, whether the Bishops are to change their conduct, or those who blame them their opinion. I mean not, by what I have said, to make an apology for any of my brethren and most honoured colleagues, dead or living. Their good example wants not to be justified, but followed, by me. And herein I should but do as they have done, viz. pursue the advice given to the clergy of his province by Archbishop Sancroft in 1688. ‘More especially that they have a very tender regard to our brethren the Protestant Dissenters: that, upon occasions offered, they visit them at their houses, and receive them kindly at their own, and treat them fairly wherever they meet them; persuading them, if it may be, to a full compliance with our church; or, at least, that, *whereunto we have already attained, we may all walk by the same rule and mind the same thing*; and that they warmly and most affectionately exhort them to join with us in daily fervent prayer to the God of peace, for an universal blessed union of all Reformed Churches, both at home and abroad, against our common enemies.’ ”

**Objection 16.** The "Country Clergyman" grows bolder as he advances; and by the time we get to his tenth page we find him asserting, that *only "about half a dozen Noble Lords honour" the Bible Society with their patronage, and few of the Clergy.*

I have learnt on this occasion, for the first time, that no institution can be good which is not honoured with the sanction of a large list of nobility. I have mentioned before, that the Naval and Military Bible Society has been established thirty years: its President is his Grace the Archbishop of Canterbury: the Noblemen who subscribe to it, independently of the Patron and Vice-Patron, are, I believe, exactly "half a dozen:" but will any man urge this as an argument against it? None, I am persuaded, except the author of the pamphlet before me.

But I will shrink from no question which this subject involves; let us examine the point. The number of temporal Lords who subscribe to the Society in Bartlett's Buildings, which has existed upwards of 100 years, amounts, I believe, to thirty: the noble Patrons of the Bible Society, and of its auxiliaries, are not less than fourteen\*: and, if it will afford this gentleman any pleasure, I am happy to inform him that the list is increasing.—"About half a dozen Noble Lords!" I know not whether his treatment of the temporal or the spiritual Peers be the least ceremonious. These Noble Lords, I presume, have nothing to recommend them but their titles: still they are men of rank, and should be treated with the respect which is due to rank. But let us take a few names: There is Lord Teignmouth, for instance,

\* The number at present is eighteen. Nov. 27.

late Governor-General of India, and a member of the present Administration;—the Government of India, at the head of which is Lord Minto, President of the Board of Controul in the late Administration, Ambassador at Vienna, &c.;—the Earl of Fitzwilliam, Lord Lieutenant of the West Riding of the county of York, late Lord Lieutenant of Ireland, and President of the Council;—Lord Barham, late First Lord of the Admiralty;—Lord Gambier, late a Lord of the Admiralty, and now Commander in Chief of the Channel Fleet;—Lord Cathcart, Commander in Chief in Scotland, &c.:—all, it must be confessed, quite unknown and unheard-of; men of no reputation, or talents, or experience; young in years, and frivolous in understanding.

We come next to the Clergy. “Of the clergy in general you have but a small portion; and even this small portion will be greatly diminished, if we further subtract those who are well known (under the title of Gospel preachers) to be guilty of irregular and schismatical practices\*.”

This gentleman, you perceive, is one of those who wish to establish a church within a church, and who have, by their excluding system, done such injury to our Society in Bartlett’s Buildings.—But I must look to his assertions. The Bible Society, then, has fourteen Archbishops and Bishops in its list, and others are friendly: are these the schismatics of whom he speaks? Or will he have the temerity to say, that the opinions of certain persons among the London clergy are to weigh against theirs? It is unfortunate for this writer, that, in

\* Country Clergyman, p. 10.

*every instance*, I believe, where an Auxiliary Bible Society has been established, the church has taken the lead, and the clergy have generally subscribed in considerable numbers. He says that the London clergy, who have refused their sanction, "are of the first respectability in their profession." Very possibly: but is the great body of the clergy to take the law from them? Are not others, who have subscribed, equal to them in talent, and character, and respectability? Let us see.

What does he think about the patrons of the Bible Society at Manchester? I will present him with the names of "about half a dozen:" Rev. Dr. Blackburne, Warden of Manchester; Rev. John Gatcliffe, Fellow of the Collegiate Church; Rev. Charles Ethelston, ditto; Rev. Croxton Johnston, ditto; Rev. John Clowes, ditto; the venerable Rector of St. John's; Rev. H. V. Bayley, Sub-Dean of Lincoln, &c. I hold these gentlemen to be equally respectable with those of the London clergy, who may have refused their sanction, and I had much rather follow their judgment.

What does he think of the Master and Fellows of Trinity College, Cambridge? What does he think of the Professor of Mathematics in that University; of the Professor of Civil Law; the Professor of Chemistry; the Professor of Greek; the Deputy Regius Professor of Divinity; the Norrisian Professor of Divinity, &c.? Are they to bow their necks to the opinion of any man, because he happens to reside in London?

- Is he authorized to treat with contempt the lead-



ing members of the Society in Dublin? Will he pretend that the Provost of Dublin, and Dr. Graves, and the other Fellows of Trinity College, are incapable of judging for themselves? Are they "guilty of irregular and schismatical practices?" Are these most respectable names to be treated with contempt, because, forsooth, they will not submit to the decision of a few clergymen in London?

Is he disposed to treat with scorn the Archdeacons of Northumberland and Durham, who preside over the society at Newcastle; or Archdeacon Nares, Dr. Valpy, and others, who support that at Reading? Or is it against the Rev. Dr. Small, and the other Rectors, Vicars, and Curates, in the city of Bristol and its vicinity, amounting, I am told, to SIXTY-THREE, that he wishes to direct his ambiguous words?

It will hardly be expected that I should pursue the inquiry; but if talent, and learning, and respectability are to settle the question, though I wish not to detract from the merits of any person, yet I am perfectly willing to rest the cause upon that issue.

After all, this author is fighting with shadows. How many clergymen, I would ask, subscribe to the Naval and Military Bible Society, which is honoured by the patronage of the Archbishop of Canterbury? The number is about forty; and several of them, it appears, are of that class, whom our Country Clergyman would unchurch, and unchristianize. Is the Archbishop of Canterbury to withdraw his aid, till he shall receive the sanction of certain clergymen in London, who have hitherto thought proper to re-

fuse their assistance? The modesty of such a request can be equalled only by its wisdom.

*Objection 17. An institution like the Bible Society has a necessary tendency to produce indifference to the genuine doctrines of Christianity\*.*

How can these things be? It is well known to every man, that Churchmen and Dissenters do in some points materially differ: yet it is also known, that almost all of them appeal to the Scriptures in support of their opinions; and therefore it cannot but follow, that all of them may, without the slightest sacrifice of their principles, give away these Scriptures. The objection is too trifling to merit a serious answer; and they who have recourse to such a plea must be grievously in want of an argument.

*Objection 18.* The last objection, which seems worthy of a place in this formidable catalogue, appears to have cost you no small share of trouble and attention. This argument, together with its "relations and dependencies," extends in due form, I believe, from the 107th page to the end of the work. It had frequently been hinted at in the progress of your letter; and the mysterious tone with which it was announced, prepared me for the detection of a most nefarious plot, at the bottom of which, to be sure, was the Bible Society. Judge, then, of my surprise, when I discovered that this tremendous and tragical history had really no concern with that Society—positively none whatever. It is, I confess,

\* See Antijacobin Review, Mr. Daubeny, &c.

brought forward with great promise and solemnity, with "well-seeming and serious minuteness and pomp of the detail \*;" but it is nothing to the purpose. Whatever may be the object and aim of these institutions, which have arrested so much of your notice;

"Be their designs wicked or charitable;"

whether your representation of their character be correct or not, the Bible Society is in no respect involved in the discussion. It stands on a different ground, and its principles are perfectly distinct. Yet I freely admit, that, by drawing the attention of your readers from the real merits of the question, to fix it, with due precaution, and with many dark warnings of solemnity and alarm, upon a subject foreign to the cause, you deserve the praise of a skilful partisan. Had the small portion of ingenuity, which nature has allotted to me, been employed at any rate, and by whatever means, to excite prejudice and odium against the Bible Society, I should have adopted this very plan, and probably have used the same language which you have done. I should have said, "This matter of the Bible Society, in all its relations and dependencies, is, I consider, extremely extensive and important †. You will form but a very inadequate judgment of its merits, by looking at the Society itself: we must lift up our eyes, and carry our view far and wide, over a vast range of operations, which are now going on around us, and with which *the object, the constitution, and the proceed-*

\* Dr. Wordsworth, p. 68.

† Ibid. p. 117.

ings' of the British and Foreign Bible Society, have, it will be found, 'a very close and intimate connection, alliance, and participation\*!' "

Having thus prepared my reader to believe, when I had fixed his regards upon the rising groupe, that the spectres, which he beheld, were either the brood and offspring of the Bible Society, or by some mysterious connection intimately allied to it, and of similar origin; I should have availed myself of the terrors which I had inspired, when he could no longer distinguish between assertion and argument, between reasons and hypotheses, between factitious and real relations, to assure him that this novel combination was chiefly remarkable for "a negation of principle, a desertion of duty, and a *designed* † and *voluntary* deposition of divine blessings ‡:" and that it "pretended even to promise us" nothing "but the fruits of a spurious and mistaken charity, and liberality §." I would have led him into blind alleys and dark lanes; I would have summoned a Jew out of one corner, and a Protestant Dissenter from another, and have represented them as cousin-germans at least to the Bible Society, and as combining with it to blow up the Church. I would have deafened him with clamours about Evangelical Magazines and Eclectic Reviews. All Tracts except our own, I would without ceremony have condemned: and if I could not discover in them any thing baneful or pernicious, I would have snatched

\* Dr. Wordsworth, p. 117.

† See Objection 2, p. 84, &c.

‡ Dr. Wordsworth, p. 112.

§ Dr. Wordsworth, p. 113.

up from the shelves of their bookseller, "Village Dialogues\*" and "Dissenting Catechisms." This would shew, that if the Society did not sell any treatises worthy of condemnation, at least their bookseller did: and by the unanimous suffrage of mankind, the sins of a bookseller are, in all cases, to be visited upon his employer†.

Such arguments, it must be confessed, are calculated rather to blind than to convince. Yet, as much stress is judiciously laid upon them in this part of your letter, let us travel through it together; page by page: the process will, I acknowledge, be rather tedious, but if I do not exceedingly deceive myself, the result will be quite decisive, and, to the cause which I am vindicating, triumphant.

You tell us, in p. 111, and have expressed the same sentiment on other occasions, that for charitable purposes you are willing to unite and to co-operate with Dissenters. You admit, therefore, as I have before observed, the principle of the "liberal basis:" and if you subscribe to hospitals or infirmaries, which give Bibles, and afford instruction to their patients, you establish the principle in a far wider extent than the Bible Society.

\* Dr. Wordsworth, p. 144.

† This mode of reasoning is not new. A Wolf and a Lamb, says the Fable, once met at a stream; the Wolf, determined upon a quarrel, haughtily demanded, why the Lamb had slandered his reputation? "When did it happen?" says the Lamb. "About six months ago," returned the Wolf.—"Sir, that was before I was born."—"Well, if it was not you, it was your father:"—so he worried the Lamb. I have already mentioned that the Society for promoting Christian Knowledge refer the reader of their Tracts to their own bookseller, for a work by Dr. Doddridge.

Now, the general scope of your reasoning from page 107 to the end is this. The Bible Society is upon a liberal plan; the other societies, which are here enumerated, are also upon a liberal plan: but the tendency of these societies is to overthrow the Church of England; therefore the tendency of the Bible Society is to overthrow the Church of England. The similarity of Monmouth and Macedon is established by logic just as conclusive. "If you look in the maps of the world, I warrant you shall find in the comparisons between Macedon and Monmouth, that the situations, look you, is both alike. There is a river in Macedon, and there is also moreover a river in Monmouth, and there is salmons in both\*."

An ordinary reader of your pamphlet would rise from the perusal of it with the persuasion, that the plan of these societies was borrowed from the Bible Society. Now, forasmuch as most of them existed *before* its establishment, this impression would be quite incorrect. But even if the fact were so, what then? Suppose that the Bible Society borrowed its constitution from the example, which you and your friends have afforded, by co-operating with Dissenters for charitable purposes; and suppose that all these societies were as baneful as you are pleased to represent them: what does this prove? That your "liberal basis" is bad? No; but that a good thing may be abused; that a thing in itself lawful and expedient may be converted to purposes unlawful and injurious. The general argument is

\* Shakspeare.

of no force whatever. After you have shewn the nature and tendency of these combinations, you are bound to shew that the Bible Society is, in both respects, exactly similar. I fear not to shew that they are just as much alike as "Vulcan and his wife\*,"—as things the most dissimilar.

The three points which you are to prove in these pages are, that "the object, the constitution, and the proceedings, have a very close and intimate connection, alliance, and participation†."

The constitution, as I have just shewn, is foreign to the question. Let us now examine the rest, with occasional remarks by the way.

These societies are, "a new Missionary Society, a new London Religious Tract Society, a London Itinerant Society, a Sunday School Society, many very extensive establishments of new schools for constant daily instruction in our most important and principal towns, a new Society for promoting Christianity among the Jews, and several new institutions besides, as well as some *old* ones, I *suspect*, reformed and newly modelled according to this fashionable platform ‡."

The assertions in pages 111, 112, 113, belong not to the Bible Society; and I have no concern at present either with defending or condemning the rest. So far as my argument is involved, they may be as pernicious as you please.

You do yourself admit of a union for charitable purposes: let me then propound to you, with very slight alterations, the questions, which at the bot-

\* Shakspeare.

† Dr. Wordsworth, p. 107.

‡ Dr. Wordsworth, pp. 109, 110.

tom of page 113 you address to Lord Teignmouth. "I ask then, Dr. Wordsworth, are you and the other supporters of soup-shops and hospitals on a 'liberal basis' prepared to go all these lengths? Or rather, do you not totally disown and disclaim the purpose of having any part or lot in them? Yet, sir, where will you make your stand? I should like to see the bounds clearly marked out, and the criterion accurately laid down. Upon inquiry, I believe, this will prove altogether impossible: though this or that man may choose to say, I design to subscribe only to *a hospital*, and shall stop there; yet even in so doing, you will soon see that he is linked with numbers who are of another mind and purpose, and with whose ulterior schemes and institutions he will thus be found to participate and co-operate (however adverse these may be to his own real interests, duties, and principles, and however, separately considered, they appear to his judgment unwise and pernicious). He will thus be found, I say, to co-operate in these things, not only by his sanction, example, and countenance, but also even by the circulation of a part of his patronage through their veins and channels. Whatever his own private opinions and wishes may be, that will now signify little. He has submitted to a new controul\*. The yoke is upon

\* I would ask, with Archbishop Tillotson, "what man, that has the spirit of a man," would for one moment submit to such controul as you here describe? We bow to those who are in rule and authority, to the government, and to the laws, for conscience sake: we bow to men of talent and character, on account of these distinctions; but no Society can bind down to an approbation of their whole conduct and opinions, any man who has judgment to direct him, and



his shoulders ; and he must be content henceforth to think, speak, and act by the authorized organs and agents, to which he is associated : and thus the members of the Church of England will find themselves, in many ways, lending a powerful helping hand to the propagation and encouragement of error, and schism, and discord, both civil and religious ; and the loss and injury by them superinduced upon some most important interests ' of peace, and piety, and true religion,' will, I am fully persuaded, be extreme."

Now where will you make your stand? You will do it, I presume, when you have relieved "personal maladies." Lord Teignmouth and his clerical friends just add the Bible, and then they draw the line.--- "What, will they not give a Tract?" "No, not one: they give the Bible." "Will they not add notes and comments?" "Not a syllable: they give simply the authorized version of the Bible, as translated, and corrected, and authenticated by the dignitaries of the Church of England." "They cannot help themselves; they have submitted to a new controul." "To whose controul? They positively will give nothing but the Bible, and there they draw the line."

You must forgive me, if I find it difficult to maintain due gravity of countenance, when I look at the solemnity of manner with which you introduce your

resolution to act upon that judgment.---The Country Clergyman and myself are both members of the Society for promoting Christian Knowledge ; but we think for ourselves, and each of us follows the direction of his own judgment.

\* See Dr. Wordsworth, p. 113, &c.

reader to these irrelevant topics. The subject shall be stated in your own words.

“To give any thing like an adequate view of the relations, dependencies, connections, and consequences in themselves and upon one another, of all this complicated series of instruments, which is now at work, would require a longer investigation and detail, than may be proper for the present occasion. I shall limit myself, therefore, to the mention of a few specimens, which, while they may operate as an opening and introduction to the general argument, are, in their more immediate design and object, to be applied only to the illustration of the tendencies and *effects* of the British and Foreign Bible Society.

“Your Lordship has heard, no doubt, of a Society ‘for the support and encouragement of Sunday Schools’ in the different counties of England and Wales. It is honoured, I see, with the patronage of several of the officers of the Bible Society, and of a considerable number of your members; and, accordingly, has been furnished by you with large supplies of English Bibles at the cost prices\*, and with a considerable quantity of the Welsh Scriptures †.”

The Sunday School Society is supported, it seems, by many members of the Bible Society. Very likely: so also is the Society for promoting Christian Know-

\* The Dissenting “Society for promoting Religious Knowledge among the Poor,” was furnished in 1768, with large supplies of Bibles, at the cost prices---(a considerable quantity of the Welsh Scriptures)—by the Society for promoting Christian Knowledge, and at its own request.---See p. 124.

† Dr. Wordsworth, p. 115.

ledge. Lord Teignmouth and his friends are no more "interwoven" with the one than with the other. The Dissenters, who assist you in contributing to hospitals and soup-shops, are Dissenters still. They subscribe still to other charities; and the Dissenters who have joined Lord Teignmouth do the same. And it is very possible that individuals of the Church, whether they belong to Bartlett's Buildings or to the London Tavern, may see these things differently from you and me; they still retain the privilege of private judgment, and we cannot lay down a rule for governing or defining their *personal* exertions. But the *Society* subscribes nothing. "Yes, it furnishes them with Bibles," Very possibly: it furnishes also the Naval and Military Bible Society, and all that stand in need: and would *you* refuse them?

But where is the similarity between this institution and the Bible Society? Instruction of children is a matter of church government and discipline: it involves many questions connected with peculiar classes of religionists: the members of the Bible Society have but one plain and simple object, viz. to give away Bibles,—the authorized Bibles of the Church of England.

I neither am at present, nor ever was, a member of the Sunday School Society, nor of any Society, I believe, which you have ventured to condemn, except the Bible Society. But I cannot proceed without expressing great surprise, how it has happened that you should give such an account of some of these institutions as your Letter presents. I must make a few observations upon this sub-

ject: they will serve to illustrate the nature of your general argument, and the manner in which, from your defect of information, that argument is urged.

The Sunday School Society was established in the year 1785; Jonas Hanway (a name allied to Christian philanthropy), was in the chair at its formation. In May, 1786, a deputation from it waited upon the Archbishop of Canterbury: they were received by his Grace, and by the then Bishop of Salisbury in a very kind and flattering manner: and both of these dignitaries promised their countenance and support to Sunday Schools: neither of them condemned the object or the constitution, the end or the means. Among the eminent members of the Church of England, who have aided the design, and patronised the measures of this Society, was the late Dean of Lincoln, who delivered a Sermon in their behalf, and allowed them to publish, from his Charge, an extract in favour of Sunday Schools. The Society has also received the patronage of the Bishop of Llandaff, and the late Marquis of Exeter; of Brooke Watson, Esq. V.P.; Thomas Raikes, Esq. V.P.; Sir James Saunderson; W. Morton Pitt, Esq.; and many other distinguished characters. Among the numerous Clergy who have obtained books from them, I hear of one most respectable Rector, at the West end of the town, who is also a zealous member of the Society in Bartlett's Buildings. The Clergy have at least as good an opportunity, as others, to avail themselves of this establishment. I have reason to believe, that in all cases where Schools are established under the direction of a Clergyman, books have been always afforded to them, in preference to

others: if a Clergyman and a Dissenter apply at the same time, and the demands of both cannot be satisfied, attention is, I am assured, in the first instance, paid to the established church.

The object of this Society is restricted to the distribution of Bibles, Testaments, and Spelling-books: and they cannot admit any other book, however excellent, without a violation of their rules, and a change in their constitution: just as the Bible Society cannot give any work but the Bible.

Now with this statement before us, let us examine your 116th, 117th, and 118th pages.

1. You insinuate that the schools encouraged by this Society, are for purposes hostile to the Church. This insinuation will not be repeated.—If the Clergy do not procure assistance for *their* schools from this quarter, the fault is certainly their own\*.

2. You assert that the Committee of the Sunday School Society, “after the fashion of Lord Teignmouth’s, consists equally of members of the Church of England and Protestant Dissenters†.” The Sunday School Society was established in 1785, the Bible Society in 1804. The former *commenced* on a “liberal basis,” and very speedily appeared under that specific form of which “Lord Teignmouth” is supposed to have set “the fashion.”

3. You complain that “the exercises of the scholars on that day” (Sunday) are “restricted to reading in the Old and New Testament, and to spelling,

\* About 120 new applications, I am informed, are made annually: 40, at least, come from the Clergy; and why should not 100 come from them?

† Dr. Wordsworth, p. 116.

as a preparative to it\*." Can they read any thing better, more calculated to inform their understandings, and to amend their hearts?

4. "What may we not expect," you add, "from a Society thus liberally constituted†, and not one member on the Committee of which, nor any one of its Officers, is a Clergyman‡?" Is it not your object to draw away the small number of Clergymen who *do* belong to it? If the name of a single Clergyman were upon the Committee; would he not incur your heavy displeasure? Besides, if there are no Clergymen upon the Committee, or among the Officers, neither is there a single Dissenting Minister in either of those situations: and as the business of the Committee is only to order Bibles, Testaments, and Spelling-books, and that of the Officers only to correspond and record in reference to such orders; there is no impropriety, and there are many advantages, in having such duties discharged by persons of proper character from among the Laity.

5. You say, "The Committee, constituted thus liberally as I have described, did, I understand, formally negative a proposal made to them, to admit the Book of Common Prayer into the list of their books for promoting the religious education of the youth of this kingdom§."

Now I am given to "understand" that such a proposition never was negatived, and that, for the best of all reasons, because *it never was made*; and

\* Dr. Wordsworth, p. 117.

† See Appendix M. It will tell you what we may expect: it bears also upon some other points intimately connected with this discussion.

‡ Dr. Wordsworth, p. 118. § Ibid. p. 117.

as must be obvious from the constitution of the Society, never could, with any shew of consistency, have been made.—But I will presume, for a moment, that your information is better than mine.—Let us see what you will gain by the admission—You have been told, that, by the constitution of this Society, they were restricted to the Old and New Testaments, and to Spelling-books: how then could they do otherwise than formally negative a proposal to admit the Book of Common Prayer on the list of their books, if such a proposal had been formally made? Imagine a similar proposal to be made to the Bible Society; if I were upon the Committee, I should say, “The proposal must be negatived: if I admit the Prayer-book to-day, what security shalt I have that ‘the improved Version’ may not be introduced to-morrow; Mr. Sikes’s, or Mr. Any-body-else’s Tracts on the following day; and Dr. Priestley’s ‘Corruptions’ on the next?”—It is evident, that if you once violate the rule, there is no limit to innovation. Had the Country Clergyman brought forward this fact as matter of charge, I should have thought it perfectly natural: that it should come from you, does, I confess, excite in my mind no little surprise.

The Sunday School Society says nothing more than this: We will furnish Bibles, Testaments, and Spelling-books: we have no objection to your procuring other publications; but you must get them elsewhere.

You proceed in the following pleasant strain: “I wonder whether they would have served with the like fate such a proposition as this:—The devotions of that sect or denomination hitherto known by the

title of the Church of England, being no longer of any account in the sight of God or man, this Society pledges itself to do what it can to discountenance and discourage the use and introduction of the Common Prayer-book, Psalter, Collects, Church-Catechism, &c. in any of the Sunday Schools hitherto established, or hereafter to be established, in any part of this kingdom. We will exert our utmost strength to banish them from all hearts and affections\*!" Whether they would have negatived the proposal, I do not think it worth while to inquire; but I must say, they would have failed in their duty, if they had not recommended the proposer to the care of his friends.

6. Most of your readers will infer, from the passage which has just been quoted, that children are left to be instructed according to forms in use among Dissenters, and that the Church Catechism is, in fact, rejected, or discountenanced by the Society.

I am one of those who consider the Church Catechism as a most admirable compendium of Christian faith, and Christian duty. But I dare not on this account condemn all other compendiums as baneful and injurious. The Society for promoting Christian Knowledge not only forbears to condemn, but has absolutely given countenance and encouragement to systems and forms of instruction, of which our Church knows nothing. In a letter from Ziegenbalgh and Grundler, dated Tranquebar, 1713, and addressed to the Society, and published by its au-

\* Dr. Wordsworth, p. 117.



thority, we are informed that these Missionaries had printed in Portuguese the following Treatises.

1. An Explication of the Christian Doctrine, after the method of the Catechism.

2. A Summary of Christian Doctrines, for the use of the Catechumens.

3. A Collection of sacred Hymns.

In another letter, dated in the same year, and published also by the Society, they say, that they have written and translated the following books:

1. The New Testament.

2. A System of Divinity.

3. A Compendium of Divinity.

6. *Luther's Catechism.*

7. Christian Morals.

19. The Rites of the Danish Church.

24. Short Questions concerning the whole Christian Doctrine, &c.

*In Portuguese.*

14. *The Catechism, and Liturgy of the reformed Christian Churches.*

15. A Breviary of the Christian Religion, by way of Dialogue.

18. A Rustick and Pastoral Dialogue between the Curate of a Village, and a Keeper of Sheep.

It is evident, therefore, that the Society for promoting Christian Knowledge believe that sound instruction may be derived from other sources besides those, which you and I might recommend; and therefore that we are not to condemn all forms without discrimination, merely because they belong to Dissenters.

I beg further to observe, that in point of fact,

the Sunday School Society does countenance the Catechism of the Church of England. Of this assertion you will find sufficient proof in Appendix M, extracted from letters published very lately by the Society in question. I earnestly recommend to your perusal the last Report. The accounts from Wales, which relate to the progress of schools, I have not ventured to quote, as I should not know when to desist : they are in the highest degree interesting and impressive. I cannot but think, that we should be much better employed, if, instead of throwing suspicion upon those whose zeal and activity are a reproach to our languor and inertness, we would lend our aid still more vigorously to implant the great principles of the Christian Religion in the hearts of the rising generation.

7. I proceed to another quotation.

“ In turning over this Report, I can easily see, that there is no object, about which their Secretary, acting, *I presume, under their immediate instructions*, is so anxious, and which he takes so faithful pains to impress upon the minds of his correspondents, as that, if they expect a continuance of the patronage of the Sunday School Society, they must take care that no child of a Dissenter should ever, *by any misfortune*, be permitted to stray within the walls of their parish church \*.”

Is there not something, to say the least of it, very singular in this exposition? Does the fact really correspond with your statement? Does a regulation which provides for allowing the children of

\* See Dr. Wordsworth, p. 118.

Dissenters to attend their own places of worship, without any controul or interference from the Society \*, justify the construction which it has pleased you to put upon it? Is it exactly according to the rules of sound logic, to identify the Bible Society with another, to which you attach such principles and such conduct? Do not things like these shake prodigiously the belief which we should otherwise repose in the accuracy of your statements, and the justness of your conclusions? If mistakes so remarkable are to be found, in reference to the very first Society upon which you pounce in your extensive flight, what security have I that your information about the rest, and the deductions which you make from that information, are not equally incorrect?

I must not leave this part of our question, without offering a few remarks, which I think are not unimportant.

It is a matter deeply to be lamented, that the Church of England is so often placed, by her own sons, in a view most unpopular and uninviting. If a measure of great national utility, connected with general morals, is projected by any without her pale, men of narrow minds are sure to appear among ourselves, whose object it is to throw suspicion upon the plan, and to defeat the project. The evil which has arisen to the national Establishment, from this cause alone, is incalculable. When

\* "Regulation 17. All the Scholars shall attend some place of public worship every Sunday : but such as their parents may respectively approve."—*Eleventh Report of the Sunday School Society*, p. 13.

the idea of Sunday Schools was first proposed to the public, the advantages of the plan were so various, and so undeniable, that it seemed impossible for any man of common liberality to refuse his support. Schools were presently formed by the Dissenters, among others, in most parts of the kingdom: several also of the Clergy rejoiced in the prospect of adding to the effect of their public ministration, by the offices of private instruction. They therefore gave their warmest sanction to the measure. But many of their body refused to concur, and, by fixing a term of reproach upon their more active brethren, materially diminished the acceptability of the scheme, and the benefit which would otherwise have arisen from it. Who can be surprised, if the Church of England sustains "injury, and loss, and defalcation," when this mighty engine of public instruction is thrown by ourselves, and that with an air of disdain, into the hands of Dissenters? \* The establishment of a Sunday School by a Clergyman is considered by some as an indisputable proof of heresy and schism.

In connection with these remarks, I observe, further, that if an improved plan of education is suggested by a person who is not of our own communion, that circumstance is sufficient to raise up hos-

\* "The arguments used by the opponents of Sunday Schools, chiefly turn upon certain supposed inconveniencies, which may possibly arise to society from their continuance; without considering at the same time the more *probable* advantages, which, as far as human reason may presume to prophecy, cannot fail to result from the proper management of the institution."—*Tracts of Society in Bartlett's Buildings*, Vol. vi. Tract 1. p. 77.

tility within the bosom of the Church, and to deprive her of all its benefits.

Of Lancaster's plan we have all heard; *and we all know*, that, from its constitutional neutrality, it may be applied in favour of any system of religion which its patrons choose to adopt. By a modification of his scheme, the principles of the Church of England can be as well inculcated as the principles of any sect that has separated from it. The University of Cambridge, which is never second in the race of liberality and public spirit, made this discovery some time ago, and, in 1808, proceeded to act upon it\*. Yet, strange to tell! in the Sermon preached by Mr. Archdeacon Daubeny, June 1, 1809, in St. Paul's Cathedral, and published at the request of

\* The Cambridge Lancastrian School is immediately under the patronage of Members of the University. The children are admitted between the ages of six and eleven, and are instructed in reading, writing, and arithmetic, at an annual expense of not quite 8s. each, including books, slates, &c. The Society of Friends have lent their Meeting-house for a School-room, till a proper one can be built. Above 600*l.* have been subscribed for this purpose, and for the purchase of ground. Subscriptions have been received without reference to party or denomination; but nearly the whole of this sum has been raised among Members of the University, and about half of it from Trinity College. The annual subscriptions in support of the Institution, are about 70*l.* per annum; the donations for the last year about 74*l.*—*both almost entirely from the University.* The present number of scholars, I believe, is nearly 240.

The Institution is under the management of Governors, who are constituted by a donation of Ten Guineas, or an annual subscription of One Guinea.—Does the University of Cambridge recognise the “liberal basis?” Does it require “no test or symbol of the man, who desires to be admitted to a participation of their undertaking, but the tender of a piece of gold?” (Dr. Wordsworth, p. 98.) Exactly so.

the Society for promoting Christian Knowledge, we are gravely told, that Lancaster's is "an institution, the whole advantage of which, if we mistake not, will be on the side of separation from the Church; the whole disadvantage, on that of communion with it!" The Archdeacon takes occasion, in his last Charge, to deliver sentiments of a similar tendency. Is this the way that the Church of England is to be defended? Are we to give up to the Dissenters every measure which is popular and efficient, because it may happen to have originated with them? Are we, in fact,—for the question really comes to this,—to fix the foundations of the Establishment upon the ignorance of our people, while instruction is chiefly to be afforded to those who have left us? If these be our principles, and if this be our practice, then, whatever be our pretensions, our measures must, in reference to that church which we profess to defend, have all the effect of rancorous and avowed hostility. We may talk about "our venerable mother" as we please: we are a race of most undutiful and rebellious children. It is to the honour of the present Chancellor of the Exchequer, that, in the midst of other high and important engagements, he has not forgotten the interests of the Establishment: but even *his* measures, wise and salutary as I think them, will fail of their purpose, unless *we* are alive to the sacred duties of our calling; and zealous to communicate knowledge, both in public and in private, by our preaching, by our example, and by all the channels of improvement.

You assert, page 111, that "the solemn offices of instructing her youth," the Church of England "is

called upon, by her own professing sons, to retire from and abdicate:" and Mr. Daubeny can find no better outlet for his zeal, than by pouring his indignation upon those who adopt the Lancastrian plan. As I do not very well understand the object of all these charges and complaints, I must beg permission to ask a few questions.

By whom is the Church of England called upon to relinquish the instruction of her youth? By those clergymen, I presume, who are hostile to schools, and discourage instruction. Is it not a fact, that, in some populous parishes, the only schools instituted for the instruction of the lower classes have been established by Dissenters, or, at least, by persons not identified with the Established Church? If the members of the Church of England will not lend their assistance, are the poor to remain without education? Is it to be endured that Mr. Daubeny, or any clergyman of the Establishment, shall revile those persons who supply our lack of service? Do you wish that the mass of the people should continue in their ignorance, rather than that they should receive the blessings of education from the Sunday School Society, and obtain Bibles and Testaments, and Spelling-books through such a channel? I am persuaded that you do not. But let me request you to sift your own argument; examine its nature and tendency; see whether it leads you, and then ask the simple question, is it better that the poor should be enabled to read the Scriptures from the instruction of any who are willing to instruct them, or that they should be left to perish in their ignorance? Our gracious Sovereign is reported to have

expressed it to Lancaster, as his earnest desire, that "every poor child in the nation should be able to read his Bible." If we would give effect to this royal sentiment, a sentiment worthy of a Christian Prince, we must, in the first place, take care that instruction be afforded; and, in the next, that children may have Bibles to read.

In page 119, you introduce us to "the London Society for promoting Christianity among the Jews."

*These men* preach, illustrate the Scriptures, lay down doctrine, enter into addresses and argumentation, and do many things which involve the interests and peculiarities of sects. *The Bible Society* circulates Bibles without note or comment. Where then is the likeness? But you have authority for this comparison: the Committee of the Jews' Society "do not apprehend that any valid objection can be urged" against their institution, since the Bible Society (and they might have added, your hospitals) is on a "liberal basis." The Committee indeed! They would, of course, say the best for themselves that they could. But is this Committee to tell you and me what to believe; or to make things alike, which are essentially distinct? The fact is, there is not the slightest affinity or resemblance between the two institutions\*. I ought, perhaps, to have excepted their auxiliary societies†: but as the Society for promoting Christian Knowledge has adopted a similar measure, I know not how any connec-

\* Your friend Mr. Witherby himself contends, "that the only likeness between them consists in the means used by them to raise money."—*A Letter to the Rev. C. Wordsworth*, p. 13.

† Dr. Wordsworth, p. 123.



tion or affinity between the two societies under consideration is to be proved upon that ground. The auxiliaries will always take the form of the parent; and the constitution of the parent society, as I have already shewn, has no concern with the present question.

But let us enter a little into the history of the Jew's Society. A few years ago Mr. Frey, a Jew, was converted to Christianity; and, under the strongest impressions of the excellence of that religion which he had now embraced, he, very naturally, turned his attention to those of his brethren who still rejected the offers of the Gospel. But he wished to act under the authority of the Church: with this view he made repeated applications for orders to the Bishop of Durham, and, I believe, to the Archbishop of Canterbury. For reasons, which I have no doubt were good and conclusive, he did not succeed; his anxiety and zeal, however, suffered no diminution, and he thought it to be his duty, at any rate, to instruct the Jews. In a church he could not preach: he was therefore contented with a chapel. Several clergymen of the Church of England were willing to aid his efforts, so far as they could, without sacrificing their own principles, or violating the rules of the Establishment. Some dissenting ministers also offered their services in a chapel appointed for the purpose, and in this manner a sort of co-operation commenced both within the Establishment and out of it.

I shall now offer a few remarks upon the statement which is contained in your letter, first soliciting your attention to a paragraph in page 111.

"Thus it is, that by her own sons the Church of England is called upon to surrender and pass out of her maternal superintendence the solemn offices of instructing her youth, of preaching the Gospel, of disseminating the word of God, of converting the sinner, of bringing the Jew and Gentile into the knowledge of the truth."

Doubtless you are able to tell me, what steps have been taken by the Church of England for the conversion of the Jews; but as I never have heard of them, I must believe that they are not very generally known. On what ground then can we condemn those clergymen, who are willing to deliver monthly lectures in our own churches for the attainment of this desirable end? Is the act immoral;—or schismatical;—or hostile to the interests "of piety, and peace, and true religion?"—Again: If Mr. Frey could have preached within the walls of the Establishment, he would gladly have done it. Is this gentleman to be condemned to silence\*, till, according to the forms and usages of the Church of England, a Jew can be admitted into holy orders? And if not, will he not be considered, and justly considered, as the first and principal organ of any combination for the conversion of his brethren? Why then am I to feel "indignation and scorn," if the clergy of the Church of England, who aid this cause, be mentioned as "forming a second and principal branch?"—Is there any thing degrading in the

\* I have already shewn that the Society for promoting Christian Knowledge employs, in India, persons who have never obtained Episcopal ordination. Mr. Frey is a Jew, and he preaches to Jews.

expression? It seems to me, that you mistake the word *second* for *secondary*: had the clergy been exhibited as a *secondary* appendage, you might then have had some right to complain.

In speaking of an extract from the second Report of this Society, you make the following observation: "I disdain to dwell upon it, to unfold the jesuitism, and the senseless delusions with which it abounds\*." The only remark which I shall offer upon this passage is, that the Report was, as I understand, drawn up by a distinguished clergyman of our own church; and that men, who write books with a view to establish a point, should be very careful how they talk about "jesuitism, and senseless delusions." You proceed thus: "Is it possible that this too can be *swallowed* by what is called the religious public? Your Society has turned the clergy of the Church of England out of doors, just as the one, which we mentioned before †, has done with the Liturgy." I forbear to quote the rest: but I cannot avoid expressing my astonishment, that you should be ignorant of the plain statement, with which I have just supplied you, and that, being ignorant, you should have ventured to involve yourself in such a labyrinth of misconceptions and mistakes, and irrelevant observations, as I find in the 121st and 122d pages:—a little inquiry would have saved you a great deal of trouble. It is difficult to imagine, that the circumstance of Mr. Frey's application for orders should have wholly escaped you. I think, then,

\* Dr. Wordsworth, p. 121.

† The Sunday School Society.

that you ought to have mentioned it, for it makes a very material difference in the case.

You remark \*: "To what the Jews may be converted (if converted they are to be by the exertions of your Society) no man can pretend to say: but sure we are, that it will not be to the principles of 'a second and principal branch' of the institution, the Church of England."

Upon this passage, I inquire,

1. Is it not better that they should be converted to Christianity, even by a Protestant Dissenter, than continue in utter unbelief? or do you hold Judaism and Dissent in the same estimation?

2. Whence arises the assurance, that they will not be gained by the Church of England? Will not the Clergy preach; and cannot the Almighty bless their labours; and then may not the Jews be, like Mr. Frey, anxious to join the Establishment? I have frequently thought that your *doubts* were misplaced; and I must hold similar language about this matter of *assurance*.

3. Do you mean to hint, that the Jews never will be converted? I can hardly make the supposition. How then is this event to be accomplished, but by the blessing of God upon the reading or the preaching of his Gospel? and why should you oppose it?

I really grow weary of tracing mistakes in fact, and fallacies in reasoning: let these specimens suffice: and let this be my excuse for the conciseness which I shall observe on the remainder of the argument.

\* Dr. Wordsworth, p. 122.

In p. 124 you call up the Missionary Society: What "labours and cares," I would inquire, has the Bible Society interwoven with this? Is the simple act of distributing Bibles at all analogous to the labours of a Mission? It is, I understand, asserted, upon high authority, that the Bible Society does not confine itself to the circulation of Bibles\*. Is this then asserted? I deny the assertion, and challenge the proof. Shame be upon those who delude their superiors into the propagation of such cruel and mischievous falsehoods!—You tell us, in the 125th

\* Few persons, I presume, will have the temerity to give their names in support of such an assertion, and I was for some time surprised that any person should prognosticate evils of this sort whilst the Bible Society continues to act upon its avowed and obvious principle. I confess, however, that prognostications of this kind are not wholly absurd. An instance has occurred within our own recollection, which proves that a charitable institution will sometimes step out of its way to intermeddle with matters entirely foreign to its professed object and intention. In the year 1807, the Society for promoting Christian Knowledge thought it right to publish its opinion upon a political question of great importance. Whether the opinion which the Society advanced be correct or not, is nothing to the present purpose: it is sufficient that it did, as a Society, take a public part in the politics of the day. On this subject I must beg leave to transcribe part of

*"Lord Grenville's Letter to the Secretary of the Society for promoting Christian Knowledge.*

"Sir,

"2d May, 1807.

"The Society for promoting Christian Knowledge, of which I am a member, has thought fit to publish, during a general election, a resolution declaratory of its opinion respecting a political measure recently submitted to Parliament. That measure, brought forward by men who yield to none of their fellow-subjects in loyalty to their Sovereign, and attachment to the civil and religious constitution of their country, is there stigmatized as hostile to the Established

page, that the members of the Mission Society occasionally quarrel. Nothing more probable : missions, and tracts, and charity schools, involve many subjects of altercation, and we well know that persons will quarrel about them : but how does this apply to the Bible Society ? Had your observations taken another direction, they might not have been wholly without their use.

In recommending the circulation of our Tracts and Bibles, as we circulate them from Bartlett's Buildings, you observe, page 150, " What God has

Church and Ecclesiastical Constitution of the realm, and as subversive of those principles which placed his Majesty's family on the British throne. It is natural for those whose characters are thus aspersed, to inquire by what right any persons have taken upon themselves, in the name of such a society, to give countenance and currency to an injurious and groundless calumny. The Society was instituted, as its annual publications declare, for the increase of the knowledge and practice of our holy religion, by the support of charity schools, and by the distribution of Bibles, Prayer-books, and other religious tracts. As a member of the Society, solicitous for the promotion of its genuine objects, I desire to enter my dissent to a resolution purporting to express its unanimous opinion. I object to the propriety of its taking part at all in the political divisions of the country : I object to its labouring to extend and to prolong these divisions, with respect to a measure publicly withdrawn, and of which there is consequently no longer any question : But, most of all, I object to the truth, and, I may add, to the decency, of a censure, which, if it were founded either in justice or in reason, would apply equally to almost every description of public men, and would even implicate all those authorities which are the most entitled to our respect and reverence. It is for the Society to consider whether such a conduct be consonant to the character which it befits them to maintain, or in any manner conducive to the objects of a charitable and religious institution," &c. &c.

The constitution of the Bible Society will secure it from following such an example.

joined together, let no man put asunder." Did you mean this observation to apply to all the articles which stand on that Society's list? Shall it be said of the Holy Scripture, and certain Tracts to which I have already adverted, that "God has joined them together?"

After several observations, upon which it is not necessary, I think, to offer a single remark, you come, in page 133, to shew the connection between Lord Teignmouth's friends, and a "new Society for promoting Christian Knowledge." I can only stop to lament your defective information. This society belongs to the Socinians, and, so far from being a friend, is in direct opposition to the Bible Society.

Many pages are next employed upon the Religious Tract Society. With this institution also, I maintain that the Bible Society has no connection. It stands upon its own ground, and that ground distinct from every other. It distributes no Tracts; its laws and its practice are, to give the Bible, and nothing but the Bible. Is not the distinction here contended for as plain and intelligible, as that a Tract Society is not an Hospital?

When I first read your pamphlet, I was inclined, from the zeal and confidence which you display against this institution, to believe that your account was correct, and your censure well founded. The remarkable inaccuracy, which I found in other parts of your letter, induced me to examine, whether your information was in this instance more satisfactory than in the rest. I therefore procured this Society's last Report, together with the three volumes of their

Tracts, and have run over the pages with as much attention as my leisure would permit. I will now state the result of my inquiries.

1. An ordinary reader of your pamphlet would be left with the impression, that the Tract Society took its constitution and "liberal basis" from the Bible Society. The Tract Society has existed eleven years: the Bible Society six.

2. You perpetually insist upon the similarity of their constitutions. The constitution of the Tract Society was probably not formed after any particular model; it might otherwise seem to be taken from that of the Naval and Military Bible Society; at the head of which is his Grace the Archbishop of Canterbury\*.

3. You give us one page† to prove, that the object of the Society is to disperse Tracts to persons of all denominations. Is there any harm in this intention? Are not the Scriptures also designed for all men, in every age, and of every class? Are not the great practical doctrines of Christianity of equal importance to all? Are men to receive no instruction, and to be furnished with no principles, unless

\* *Plan of the Religious Tract Society.*

"Article 2. That a donation of ten guineas constitute a member for life.

"3. That every annual subscriber, paying half a guinea, or more, be considered a member.

"6. That a committee be annually appointed in London, to conduct the business of the Society, consisting of four ministers and eight laymen, eight of which number, who have most frequently attended, shall be eligible for re-election for the ensuing year."

Compare the constitution of the Naval and Military Bible Society.

† See p. 134.



after the exact manner which you or I may choose to prescribe?

4. You leave it to be understood that the Tracts are pernicious. I acknowledge my obligation to you for having induced me to examine them: they are all practical, and many of them are truly excellent. Several are written by dignitaries and clergymen of the Church of England: one was delivered in my presence before the University of Cambridge: and, without particular selection, I will observe, in general, that no man, who has a heart to profit by treatises of a religious and practical tendency, can peruse these Tracts without edification\*. My chief object in turning over the volumes of this Society, was to discover whether their tendency was hostile to the Established Church. I have found nothing of the kind, and I am persuaded that nothing of the kind *can* be found. Had I read the names of the Committee before I began the examination, it would have been quite unnecessary: so long as the single name of my highly respected friend, the Rev. F. Wrangham, appears in that list, I am confident that the measures of the Society are not only innoxious, but excellent. I might extend the remark by introducing other eminent characters, who are also, like Mr. Wrangham, members of this Society and of ours in Bartlett's Buildings: but his sanction

\* Mr. Sikes, in one of the dialogues published by the Society in Bartlett's Buildings, ridicules the notion of deriving edification from the pulpit, and seems to consider the idea as a compound of folly and enthusiasm. If you can produce any thing like this from the volumes of the Tract Society, you shall have my hearty consent to treat the institution just as you please.

alone would, with me, have been decisive that your hints are without foundation.

The following remarks upon this subject have been furnished by a gentleman, who is, I believe, much better acquainted, than either you or myself, with the Society in question; and I have found no reason to doubt of their correctness.

“Although here and there the phraseology and allusions imply something of the dissenting school, the prevalent character takes no cognisance of ecclesiastical distinctions, nor is there a sentence in the whole mass which tends to alienate a reader from the Established Church, as such. While it is confessed, that occasionally the reader is reminded of the importance attaching to an attendance on evangelical truth\*, which intimation may be interpreted into a sectarian inuendo, by those who are *resolved to prove* that the whole is a scheme to promote the doctrines of Calvinists and of Dissenters, an ingenuous mind will not condemn a Tract Society in the gross: indeed, Dr. Wordsworth and others consider the Bartlett’s Buildings’ Society as deserving the palm, in consequence of its uniting the distribution of Tracts with that of the Scriptures.

“As for censures merited by *specific* Tracts, the Committee would feel indebted to any person who should kindly, I might add *unkindly*, adduce them.

“I am confident, from the nature of the Tracts themselves, and from the innumerable testimonies which have been borne to their utility, that this

\* I trust that no sound churchman will ever be ashamed of evangelical truth. God forbid that a regard for it should in any case be considered as a proof of dissenting principles.

Society is one of peculiar excellence. And I am sure that it proceeds with no sinister design, nor can I doubt that it will improve in its progress: while it must be satisfactory to observe, that the coalition of persons connected with different parties, independently of what regards moral and literary excellence, *will constitute a sound pledge, that nothing calculated to injure the Church of England, or any class of Christians, will ever find admittance there.*

"If so, the Society is innocent. In answer to the suggestion that it neutralizes things of moment, and suppresses things that ought to be told, it is much to prove the Society, as far as it *does* advance, inoffensive: the field is open, and individual Societies may discuss questionable topics as they please."

5. You assert "that this Society, with a happy address and dexterity, as if thinking of something else, or lightly thinking of nothing at all, *washes its hands*, at once, of all such unimportant matters in religion, as the Liturgy, the Catechism, the doctrine of the Sacraments, &c. &c. \*"—No Tracts, it must be admitted, are issued upon these subjects by this institution. Neither are any issued by the Society at the head of which is his Grace the Archbishop of Canterbury; for it supplies none whatever. Does the Naval and Military Bible Society "wash its hands" of our Liturgy and our Sacraments?

You insinuate †, and the "Country Clergyman ‡" asserts, that those who procure Bibles

\* Dr. Wordsworth, p. 134. † Ibid. pp. 132, 134.

‡ Country Clergyman, p. 21.

of the Bible Society will obtain Tracts from the Tract Society, and that the two institutions will thus in fact be converted into one \*.

I may stand excused, I trust, for not spending more time over your uneasy coadjutor: on *your* hint, however, I will bestow some attention.

The Bible Society is composed of two classes, Churchmen and Dissenters. Suppose then, first, that all the Churchmen procure Bibles from one institution and Tracts from the other: it is fair to presume that they select Tracts, against which no objection can be urged *by us*: if any Tracts do exist of a questionable nature, it must be admitted that our brethren of the Church will have no share in *their* distribution. Where then is the injury? Next suppose, that all the dissenting subscribers receive their Bibles and Tracts from the same institutions: would they not have Bibles from a Society of their own if the present Society was destroyed? You do yourself not only admit this supposition, but recommend the measure. And would they not procure Tracts from a Dissenting Tract Society? Unquestionably. And if the Clergy were not associated with them, might they not, according to your estimate of their tempers, instead of giving Tracts of an excellent practical nature, disseminate others hostile to the Establishment? What then becomes of the objection?

6. You endeavour to shew the union and connection between the Tract and Bible Societies, from the circumstance of their having several members in common. This argument unluckily proves too

\* Dr, Wordsworth, p. 143.

much : it would with equal propriety establish the intimate connection of the Tract Society and that in Bartlett's Buildings; or of the Tract Society and the Naval and Military Bible Society. Lord Gambier, Mr. A. Martin, &c. belong to both the last : of these gentlemen, one is a Vice-president, and the other a member of the Committee, of that institution which is patronized by the Archbishop of Canterbury. Look through the lists, and you will find that I may press the argument with as much force as I please.

After a sort of address to Lord Teignmouth, which will, I think, reflect no discredit upon him ; and after entreating his attention, while you cast your eyes together over the several members of the two institutions, you conclude the paragraph with this sentence : "*Could we do this thoroughly, by penetrating beyond the names into all the proceedings of both Societies, and beyond these, into the hearts and affections of many of the leading individuals common to each of them, we should, I am persuaded, discover tendencies to the most close co-operation and union between you \**."

It may not be improper to shew you the nature and value of these surmises, by a counter-address.

I have given several quotations in this letter of a most remarkable tendency, on the part of certain members of the Bartlett's Buildings' Society, to Popish principles. Had it been my object to throw suspicion upon the Society for promoting Christian Knowledge (than which nothing is farther from my design or my wishes) I could easily have added to their number.

\* Dr. Wordsworth, p. 136. See also p. 140.

Suppose, then, I were to insinuate, that if I could look into the hearts of its members, I should "discover tendencies to the most close co-operation and union" between that society, and the successor of St. Peter, should I not do exactly what you have done here? or rather, would not my reasons be far stronger?

Several pages are next employed to prove, that certain officers of the Bible Society are also efficient members of other societies. The conclusions from these data are somewhat singular. Because one of these is Secretary to the Sunday School Society, you tell us that he "supplies a powerful link of communication, sympathy, and intercourse"—a sort of draw-bridge, I suppose—"between the Bible Society, and that very important and pernicious institution\*." How so? no more than if he were Secretary to your soup society, or Surgeon to your hospital. But the idea of connecting the Bible Society in nature and design with all other institutions which you dislike, has seized so powerfully upon your imagination, that you totally overlook the grand, simple, and decisive distinction, which separates it from every other, viz. That it gives away Bibles—nothing but Bibles—the authorized Bibles of the Church of England, without note or comment.

The determination, which I mentioned some time ago, of leaving the world to judge of the accuracy of your remaining statements by the samples already produced, I am every moment tempted to

\* Dr. Wordsworth, p. 137. "That very important and pernicious institution!" See the observations upon that Society in a former part of this letter.

violate. "Mistakes in fact, or fallacies in reasoning" rise upon my view almost in every page. Your 140th, 141st, and 142d pages concentrate so many articles of this description, that I must pause for one moment to introduce a specimen.

1. "There is a portion of the month of May, which, by those who call themselves 'the religious public,' is peculiarly styled the Missionary Week. At this period, all the parts of this great system are annually in their full play, action, and energy. It is well contrived, that the yearly meetings of a great part of the assemblage of associations, harmoniously united by the common discriminating principle of their 'liberal basis' and by their leading partisans, should fall, as nearly as may be, within this interval. The friends of the Missionary Society, *the Bible Society*, the Religious Tract Society, the Sunday School Society, the Hibernian Society, and some others, day after day, hold successively their vast convocations in the Great Rooms of the Old and New London Tavern. It would be a vain task for me to pretend to describe all that then and there takes place, and all that is effected for the advancement of the common cause, by these opportunities of interview and communication together. *What havock, do not you think, is then made upon the exclusive principles and ascendancy of the Church of England, and what further triumphs are not devised and promised over them \*!*"

Now, does the annual Meeting of the Bible Society take place in that portion of the month, called by "the religious public, the Missionary Week?"

\* Dr. Wordsworth, p. 140.

No.—Is it harmoniously united with the others by the principle of the liberal basis? No: no more than with the Naval and Military Bible Society, or the Lancastrian Schools established by the members of the University of Cambridge.—Are the several Societies, which you here enumerate, collected for the purpose of making haycock of the Church of England? What proof is there of it? Do they, in their annual meeting, *devise* and *promise* further triumphs over its principles and ascendancy? Let us have the proof. But suppose we admit the fact to as large an extent as you please to assert it: suppose we allow that many learned and highly respectable Clergymen of the Church co-operate with these Societies for the express purpose of ruining themselves and their cause, by devising triumphs over the Establishment to which they belong, what do you prove by it? Does the Bible Society make “*common cause*” with the patrons of such a plot? Do our Bishops and our Dignitaries encourage “opportunities of interview and communication” with every thing that is base and hostile and malignant, in order to “devise” and to “promise triumphs” over that Church, of which, by the providence of God and the ordinances of their country, they are appointed the guardians and protectors? So long as there remains a single Bishop among the Vice-presidents, or a single respectable clergyman in the Society, the insinuations to which I have just adverted, must be utterly without foundation.

2. You intimate\* that the Bible and the Religious Tract Societies are “mutually assisting and

\* Dr. Wordsworth, p. 141.



helpful to one another." The same is true of the Bartlett's Buildings' and the Tract Society : and what do you prove by it ?

3. You insinuate \* that " the countenance, favour, co-operation, and patronage " of the Bible Society, is directed against the Church of England and the Society in Bartlett's Buildings ; since several members of the Bible Society belong to the Tract Society. As well might you contend, that the Society for promoting Christian Knowledge is hostile to the Church of England, and for exactly the same reason : many of its members belong also to the Tract Society.

4. You catechize Lord Teignmouth and Mr. Owen, because they are not to be found in our lists at Bartlett's Buildings. By what right, or by what authority, do you venture to do this ? How happens it, that you do not join your brethren and the Archbishop of Canterbury at the Naval and Military Bible Society ? How is it that your name is not to be found in the list of your brethren who form the Society for Missions to Africa and the East ? You are even struck with the singularity of your own catechism, and tell us, in so many words, that Lord Teignmouth and Mr. Owen " may have the best reasons in the world for not subscribing to the Society for promoting Christian Knowledge ; and I readily own it is no business of mine to inquire into them †." But why then do you introduce this catechism at all ? Because, as you assure us, " it is plain that the argument respecting the relations and tendencies of " Lord Teignmouth's " institution cannot adequately

\* Dr. Wordsworth, p. 141.

† Ibid. p. 142.

be illustrated, unless by some portion of this minuteness of detail \*." In *your* sense of this passage, it is incorrect: for the same mode of illustration will prove the Naval and Military Bible Society, and the Society in Bartlett's Buildings, to be of "baneful operation." In *my* construction of the sentence, it is, in a certain degree, just: for unless the reader can be drawn from the main and only question, viz. the Bible Society, to bewilder himself in matters which are utterly irrelevant, there is great danger that he should hold opinions exactly the reverse of those which you would inculcate.

5. You proceed in these terms. "What I want to shew is, that, taking more than ample care of your common principle and cause, we are left to do what we can for ourselves†." Who leave us to do this? The Dissenters? We will not have them. The Churchmen? Many of them belong to us, and have been active in our behalf. Many others would have belonged to us, and many would have been more active, if we had not rejected their entreaties, and driven them from our walls.

But let us proceed. In page 143, Lord Teignmouth is greeted with the following charge.

"Your new sect" (Lord Teignmouth's new sect!) "made up of all denominations, it is plain, when left to its free course, cannot tolerate but must seek to proscribe and exterminate the Church of England!" That is, in plain terms, if you mean the Bible Society, the general dissemination of the Scriptures by this institution will exterminate the Church of England! If you mean the other societies, it has nothing

\* Dr. Wordsworth, p. 142. † Ibid.

to do with them. It disperses the Scriptures, and the Scriptures alone; and has no concern whatever in either the guilt or the merit of any other measures.

The conclusions which are presented to us in page 143, are by this time pretty well disposed of. They depend upon reasoning (shall I call it, or assumptions?) which is defective in every part. The charge, that the Bible Society promotes "division, debate, disunion, and alienation of affections \*," might be urged against the Gospel; might be advanced against every project of charity which does not fall in with every passion of every man; and it is then only to be regarded, when the object of accusation is proved to be pernicious. This has not been proved, unless assumptions and conjectures be admitted for proof; and I verily believe, that it cannot be proved.

Prognostications of this sort were made four or five years ago by "a Country Clergyman;" and they are not one atom more probable now than they were at that time. Great and glorious benefits have accrued from the Bible Society, and the blessings of its establishment are extending to the ends of the world; whilst not a single fact has been substantiated against it;—no, not one: to this hour it is harmless and blameless; the good which has resulted from its "devouring claims" is present, positive, and abundant: the evil is in conjecture; it is hid in the mists of futurity, and none but some Seer of the North,

\* Dr. Wordsworth, p. 143.

"Some grey-hair'd sire, whose eye intent  
"Is on the vision'd future bent\*,"

can discover the slightest traces of its existence.

It is amusing to observe, how differently the same fact may be represented by different persons, who are perhaps equally desirous to give a just representation. Johnson furnishes a striking instance in his *Life of Cowley*; to this instance I must beg to add another. "The boasted constitution of your Committee, appointing an equal number of names to be taken from the Church and from Dissenters, does of itself betray your suspicion, distrust, and jealousy one of another. Even when outwardly you were professing the contrary, you could not divest yourselves (I do not blame you on *this* account, but on *that*) you could not divest yourselves of that which was lurking and at work below †."— I should write thus: "The harmony which existed among the founders of the Bible Society, was remarkably evinced in the constitution of the Committee. Differing as the parties did on several topics of importance, they determined to leave jealousy behind them, to give up all contention for authority and pre-eminence, and to prove the sincerity of their liberal professions by liberal conduct. It was therefore readily determined, that the standing Committee should be composed, in equal numbers, of Churchmen and Dissenters."

But I must request you to accompany me a little further: you have omitted a part of the constitution, which is very material, and which, in a ques-

\* Lady of the Lake.

† Dr. Wordsworth, p. 147.

tion of this kind, ought, at any rate, to have been produced.

I have therefore to state, that the President, Vice-presidents, and Treasurer, are members of the Committee by virtue of their situations. The constitution also admits every Clergyman and Dissenting Minister subscribing a guinea a year ; every annual subscriber of five guineas ; every subscriber of fifty pounds, at one time ; and every executor, paying a bequest of 100*l.* to be a member of the Committee.

If then the " liberal basis " involved the consideration of separate interests, it is evident that the standing Committee is decisively in favour of the Church ; and further, from a comparison of the number of the Clergy with that of Dissenting Ministers, it is evident that, if the Clergy will subscribe and attend, they convert its government into a church government ; and we have, in fact, two societies under our direction in place of one \*. I believe that every concern is just as well managed at present. The Dissenters can do no hurt to us now, even if they wish it ; and they have a powerful reason, besides their better feelings, for not wishing to injure us, in the conviction which many of them have expressed, that abundant good is derived from the co-operation of Churchmen. If these should withdraw, the secession would at once be " fatal to that catholic spirit of Christian zeal and Christian charity,

\* The insinuations on this subject, contained in p. 16, of " An Enquiry, &c." are absolutely without foundation ; and the public should be apprized what confidence is to be reposed in them.

which forms the basis and the bulwark of the present Society." On this subject I perfectly agree with the pious and eloquent writer of the Letter to Dr. Gaskin; and I think he supplies me with a powerful argumentum ad hominem. You say that the Dissenters are formidable, and that their efforts are to be defeated, neutralized, or softened, lest they overturn the Establishment. I will, for the sake of argument, admit the position: and then, whether the danger be great or small, I ask, will it not be lessened by the interference of sound and active Churchmen in the enemies' camp? I would further observe, and I have a right to observe, that your old system of standing aloof, and remaining "at a safe distance \*," and retiring to the "keep and strong hold †" of your own castle, has aggravated the evil which it was intended to remove. The old method has confessedly gained none. Its language indeed is, "stand apart"—"keep at a safe distance"—"we are overflowing with Christian charity, but we will have nothing to do with you; we will take care that none of our flock shall stray—take you care of yours." A stronger reason can hardly be advanced for the adoption of a different system. If their increase renders them formidable, is it wise to cherish a spirit of hostility, and to reject those measures which lead to conciliation without compromising principles? Granting that many of them are not conciliated by our Christian conduct, still a great part of them cannot avoid it. The Bible Society, I affirm, will have this effect; and I am not afraid to tell this

\* Dr. Wordsworth.

† Ibid.

to the Dissenters. Conciliation will be improved by a nearer survey, and by a union on practicable grounds for an important end. If we follow your advice, we give to them alone, both at home and abroad, the entire influence and the credit of the Society. The principle upon which it is founded carries such an appeal to every man's breast\*, that it cannot fail to obtain popularity, and to become a most powerful engine: of good, if we continue among its directors; of evil possibly to us, if we abandon it.

\* I quote upon this subject, with great pleasure, the sentiments of Dr. Buchanan: "It has been objected to, that grand institution to which we have alluded, the British and Foreign Bible Society, that it is in its character *universal*; that it embraces *all*, and acknowledges no *cast* in the Christian religion: and it has been insinuated that we ought not to be zealous, even for the extension of Christ's kingdom, if we must associate, in any degree, with men of all denominations. But, surely, there is an error in this judgment. We seek the aid of all descriptions of men in defending our country against the enemy. We love to see men of all descriptions shewing their allegiance to the king. Was it ever said to a poor man, 'You are not qualified to shew your allegiance to the king; you must not cast your mite into the treasury of your king?' My brethren, let every man, who opposes these institutions, examine his own heart, whether he be true in his allegiance to the King of kings?"

"For myself, I hail the present unanimity of hitherto discordant bands, as a great event in the Church; and as marking a grand character of Christ's promised kingdom; when 'the leopard shall lie down with the kid: and the calf and the young lion and the fatling together, and a little child shall lead them.' I consider the extension and unity of that Society as the best pledge of the continuance of the Divine mercy to this land: and I doubt not, the time will come, when the nation will reckon the Bible Society a greater honour to her, as a Christian people, than any other institution of which she can boast."—*Dr. Buchanan's Sermon before the Society for Missions to Africa and the East, delivered June 12, 1810, p. 48.*

“What! you have charged a most formidable machine, and you are afraid, unless you can keep at the right end of it, that it will blow; not only yourselves, but us also into atoms: and we are on that very plea to come in to help you to controul and manage your own work \*.”

Let us analyse this paragraph.

1. “You are afraid.” Who? The clerical subscribers? Not at all: they are verily persuaded that the machine is a good machine, and have not the slightest fear upon the subject.—2. “You have charged.” Who? This must mean both Churchmen and Dissenters, unless you wish to say that the Dissenters made the machine †, and that the Churchmen charged it. Well: it is a good machine, and well charged; the clergy are at the right end of it, and intend to remain there, and to direct it against infidelity and irreligion, wherever they appear.—3. “And on that very plea we are to come in.” Who? the members of the Society for promoting Christian Knowledge? Self-invited, or enticed by whom? I never heard of any request of the sort.

The observations which you make in these pages about the *Eclectic Review*, may, for aught I know, be perfectly just. But, my good friend, what argument is it against the Bible Society that the *Eclectic Review* has violated its professions? A Review is a literary performance, and is calculated in a particular manner to call forth the private sentiments and prejudices of its compilers: they engage to give their judgment; and however on some points they

\* Dr. Wordsworth, p. 154.

† Ibid. p. 52.



may wish to conceal it, their real opinion will certainly escape. But the Bible Society give Bibles, an article specifically defined and agreed upon beforehand: this is quite another affair: it calls for no opinion, it elicits no lurking principle, and has nothing in common with any other association\*.

That some dissenting subscribers to the Bible Society still retain a spirit of hostility to the Church can excite no surprise: it would be a miracle indeed if all were changed. But it is an undeniable fact, that much has already been done in the way of conciliation; that kind feelings have succeeded to feelings of dislike; that animosities have subsided, and that a better spirit is rapidly extending its influence..

Not all the conjectures and hypotheses, which you have so profusely lavished on this head, can possibly do away this indisputable truth.

\* In a Note you tell us, "If I am rightly informed, the secret history of this literary journal, in its rise, progress, effects, and issue, would supply us with a Commentary very closely illustrative of the views and apprehensions which I entertain in regard to the British and Foreign Bible Society, and an apt specimen of what we may invariably look for from such combinations." Your confidence has been so much abused with respect to *information* upon other subjects, that I verily believe you are *not rightly informed* upon this point.—Do you, by the expression "*such combinations*," mean "*similar combinations*?" Can two things be more unlike, than the simple act of giving a Bible, and the employment of writing a Review? For a discussion upon the word "*such*," I beg to refer you to the 116th and 117th pages of your Letter to Lord Teignmouth.

## SECTION VI.

*VI. I come next to the remedies which you suggest, as calculated to put an end to these "baneful operations."*

1. If, in the progress of this controversy, I have been occasionally surprised at the arguments adduced to prove that the Bible Society is a most pernicious institution, I have not been less surprised at the remedy which it is the great object of your letter to recommend, viz. *that the Church-of-England subscribers should now secede, and leave the Dissenters to themselves.* Of three remedies proposed, this is the chief.

What are the grounds of this recommendation? If it be true that Bibles given by Dissenters afford such encouragement to the dissenting interest as to endanger the Establishment: if a Dissenter never gives a Bible without explaining it, and *therefore* perverting its meaning\*: if the Scriptures thus distributed speak any and every sort of doctrine, according to the prejudices of those who read them: if they do directly, and of necessity, spread heresy and schism, and provoke hostility to the truth: if the circulation of Bibles among Dissenters is in fact the distribution of arms† to avowed and inveterate

\* See Mr. Daubeny's Charge of 1810, p. 15, 17, &c.; the "Country Clergyman;" "An Enquiry," &c. &c.

† "Supply these men with Bibles (I speak as a true churchman), and you supply them with arms against yourself."—*Country Clergyman's first Letter to Lord Teignmouth*, pp. 12, 13.

enemies, who will hereafter wield them against us and our Establishment, and the whole church of God: if the Bible Society itself is in such degree contaminated by their presence as to become "pernicious, unconstitutional, anarchical, and calculated not for the edification but the destruction of the body of Christ\*:" then, I contend, we ought, at all hazards, and at any rate, to prevent this diffusion of the Scriptures by means of Dissenters. It is our bounden duty to tie up their hands, and to forbid, under the severest penalties, without hope of mitigation or possibility of pardon, the crime of giving Bibles, especially to the lower orders of society. This is a legitimate conclusion; and I do not perceive how those who allow the premises can refuse it their sanction†.

Your plan, however, requires nothing of the sort. It not only admits a Dissenting Bible Society, but, in glowing language, displays the many advantages which you think would arise from it.‡. No man who should read your 53d and 54th pages, ought to doubt of your anxiety for the widest dissemination of the word of God. It must also be obvious, that you see no evil likely to result from the "noxious channels," which so much disturb the repose of persons of inferior understanding and of evanescent charity.

\* Dr. Wordsworth, p. 38. See this and other topics of objection pleasantly and conclusively rallied in "a Letter to a Country Clergyman, by a Suburban Clergyman," published by Hatchard.

† Unless I deceive myself, Mr. Daubeny, "a Country Clergyman," and the author of "an Enquiry, &c." will see nothing revolting to their feelings and system in the conclusion I have drawn.

‡ Dr. Wordsworth, pp. 53, 54.

In truth, I cannot comprehend your reasoning. In many parts of your pamphlet, you express a fear that the Dissenters will gain influence by distributing Bibles, even in connection with us; and that their influence will ere long raise up a powerful force against the Established Church. You affirm, that if the Scriptures pass through their hands, they pass through "noxious channels;" and that a conspiracy of many societies is now forming, which is of a most formidable and devouring aspect. Yet you say, that if the Bible Society had been left with them, you would never have questioned "the right, the necessity, the expediency, the wisdom, and praise, and salutary fruits of such a Society. The Bible, thus dispersed, whether at home or abroad, would have come, at least as far as we of the Church of England are concerned, an unmixed offering of good into the common stock and treasure-house for the relief and refreshment of afflicted humanity \*." This, I confess, is, in my comprehension, utterly inexplicable.

But to proceed: what good would you secure by the change proposed? Would you increase the circulation of the Scriptures? Certainly not. If it were merely a transfer of the Churchmen to the Society in Bartlett's Buildings, the other remaining the same, in its nature, and numbers, and connections, the funds employed would not be increased: and I see no reason to believe that there would be any augmentation of influence and zeal. One most powerful appeal to the religious, both of this and of

\* Dr. Wordsworth, p. 53.

other countries, is the "liberal plan," that spirit of Christian charity, "which forms the basis and bulwark" of the Bible Society. The energy which this constitution has given to the proceedings, and the lustre which it has thrown about the character, of the institution, have invited the co-operation, not merely of all classes of the community at home, but of all that love the Gospel abroad. It cannot be denied, that the name and influence of the Clergy offer a strong recommendation in its behalf, and render, independently of their subscriptions, essential service. This is admitted on all hands. "But could they not render the same service by recommending the Society in Bartlett's Buildings?" I ask, would they be admitted? Would their advice be regarded? Take the most favourable supposition you please, I am convinced that their services could not be so effectual: No, there wants the powerful appeal, the "liberal basis." I do not mean to object to the constitution of the Society in Bartlett's Buildings; it may be adapted to the *particular* end which that Society is designed to promote: but it is undeniable, that the ordeal of admission is with many a strong objection; and that an institution like the Bible Society\* does, and must, meet with more general approbation than an exclusive system, however pure, and however excellent. But some person, it seems, in an address to the Scotch Methodists, has been alarmed at this union†; and hence you infer, that

\* See Lord Teignmouth's Letter to Dr. Wordsworth, pp. 17, 18; and the Letter to Dr. Gaskin, p. 3.

† Dr. Wordsworth, p. 87.

the Dissenters, &c. are alarmed, or likely to be alarmed; and hence again, that a Dissenting Society would have greater means of utility.

Now where is the proof of all this alarm? Am I to look for it among the Methodists, where alarm was first recommended? They have poured in collections from every quarter, and chiefly on account of the "liberal basis." Am I to look for it among the Dissenters? It is well known that much of the misrepresentation and calumny to which the Society has been exposed, arises from the circumstance of their zeal in its behalf. Am I to look for it in Scotland? Both the Establishment and the Dissenters of that country have cordially co-operated in supporting it.

Lord Teignmouth has told you already, that the Edinburgh Society for propagating Christian Knowledge considered this institution as proposing "one of the best conceivable methods for the speedy and universal diffusion of the Gospel, and resolved most cordially to unite their efforts" with those of the Society in London. I may also refer you to the establishment of an Edinburgh Bible Society, with the same objects, and for the same purpose, with the British \*: and can it, after all this, be questioned whether the constitution of the Society be any recommendation? The last fifty pages of your own letter are, upon this point, decisive: whatever be the character of the societies which you there introduce, they prove indisputably that the principle is inviting and popular. Indeed, after what we see, and hear, and read, every day, I am perfectly astonished

\* See also p. 61, and Appendix G.

how any man can have a doubt upon the subject. The probability has grown into absolute certainty.

Suppose, however, that your plan were adopted: What would be the result? We should have a Dissenting Society, deprived, as I have said more than once, of a great portion of its means, but still imposing and powerful. Now, I should be glad to learn, what "esteem, encouragement, co-operation, and unity\*," the Society for promoting Christian Knowledge would catch from a Dissenting Bible Society? But observe that this your concession narrows your ground exceedingly. You object distinctly and expressly† to the circulation of the Scriptures by the Bible Society *at home*. This is one of your grand objections: yet you even recommend it to the Dissenters to have an institution precisely for that purpose: and you would leave the exclusive management of it to them, at home and abroad. This, therefore, would be the specific for curing the other objections to it, as it now stands, viz. that it depraves the text and converts it to dissenting purposes! Is it not obvious, that they might then employ their influence against us in any way they pleased? We should have no controul over their motions, no claim upon their forbearance, no bond from them, as now, for confining themselves to the pure text of Scripture, unaccompanied with note, and unassociated with tract or extraneous matter. And how would the tale operate abroad, among those who feel little interest in our divisions, and, in general, understand nothing of the grounds on

\* Dr. Wordsworth, p. 54.

† Ibid. p. 29.

which we divide? At present we have opened a communication with many churches; they know that the Church of England patronizes the diffusion of the Scriptures; and, if we may believe their own declarations, no prayers are more ardent than those which are breathed for her welfare. But if the Clergy secede, what will they infer? That the Dissenters alone possess the zeal and liberality of reformers: that the Church of England considers the Establishment of her own discipline and pre-eminence as the first of her objects, and the propagation of the Gospel as a matter of inferior moment: that her views are secular, and that the blood of her martyrs has flowed in vain!

2. Again, you say that your objections would be materially diminished, *if the Society, even according to its present constitution, should embrace objects merely foreign* \*.

I should be most happy to meet you on these terms if the wants at home could be otherwise supplied. But of this I see little prospect, notwithstanding the present exertions of the old Society.

3. You recommend your last remedy in the following words. "*Can you decline to receive upon your list of annual subscribers the names of such members of the Church of England as do not already belong to the Society for promoting Christian Knowledge? Or, at least, can you prevail upon yourselves to point out to candidates of that description whither they ought to go, and where the first tribute of their zeal and co-ope-*

\* See particularly "Reasons for declining to become a Subscriber to the British and Foreign Bible Society," p. 7.



*ration is due \* ?*" Now, it is evident at first sight that your project can never be adopted. For how should any Society, established for a specific purpose, advise its friends to support another in preference; and especially those friends to whose countenance it attaches particular value? What would become of its professed neutrality with regard to distinct churches and classes? This would be an act different from that of giving Bibles, and subversive of its first principles; and if such a resolution could be supposed to pass in reference to the Establishment, would not the Dissenters claim that their members should first join their Tract Society? Depend upon it, therefore, that no such proposal can be admitted: yet I feel pleased with the hint, and especially as it affords me an opportunity of closing this long discussion with a nearer approximation to your sentiments than I have on some occasions been able to maintain.

In my former Letter, I delivered a general opinion in favour of the Society for promoting Christian Knowledge, as strong as my language could supply: that I did not approve of *all* their proceedings was, from other parts of the pamphlet, sufficiently plain. It is matter of deep regret to me that I have been compelled to speak in terms still more decisive of certain parts of the system: but I durst not, through false delicacy, sacrifice this most important cause, or affect to flatter and to praise, where in my conscience I could not commend. My observations of this nature have been

\* Dr. Wordsworth, p. 78.

extorted by necessity. Your Letter to Lord Teignmouth\* did absolutely force a comparison, and compel me to speak: but I have not advanced one step beyond the line where your arguments would allow me to stop.

I say then, that I am fully sensible of the blessings which have been conferred upon the world by the Society for promoting Christian Knowledge. If it will deserve the first place, I could wish it to obtain the first: and if my recommendation could be heard, I would advise every sincere member of the Church of England, who is likely to gain admission among its members, to lend it his countenance and support; and I think I know enough of both Lord Teignmouth and Mr. Owen †, to say, that in these sentiments they most heartily concur.

But I must further observe, that I cannot advise any man to withdraw his assistance from the Bible Society in order to bestow his benevolence upon another. The value of this institution is beyond calculation, both to us and to the world at large. In the short space of six years it has extended its influence to the remotest corners of the globe. Thousands have already passed into eternity, who

\* See pp. 33, 34, 79, &c. &c.

† It is worthy of remark, that though Lord Teignmouth and Mr. Owen have been dragged into notice, with an insinuation as though they are unfriendly to the Society for promoting Christian Knowledge, yet both these parties have put their respect for that very Society upon public record; Lord Teignmouth, in his official Letter as President; and Mr. Owen, in his "Address to the Chairman of the East India Company" (printed in 1807), wherein he calls the Society for promoting Christian Knowledge, "a most venerable and useful Society."

have been indebted to its labours, under the divine blessing, for that which is better than life; and the light of the Gospel is now dawning upon millions and tens of millions, who would otherwise have been immersed in hopeless and impenetrable gloom. If He, who alone can controul the unruly passions of sinful men, be pleased to direct and give success to its efforts, the lapse of ten years more will have a greater effect in spreading the knowledge of his name and the blessings of his religion, than the last two centuries have been able to accomplish. To this subject I may confidently accommodate the language, which was applied by an eloquent and distinguished member of both Societies to another most important and most interesting question. "How gratifying is the consideration, that, in the present instance, not only is the ultimate point the seat of security and happiness, but the way by which we travel to it is a way of pleasantness and peace. Its effects cannot be produced at once: but we are all the while tending to their complete enjoyment with an uniform and uninterrupted course. The whole will be like the progress of vegetation: the effects are not at first perceptible, but the great principle, operating in ten thousand instances, will gradually change the whole face of things, and substitute fertility and beauty in the place of barrenness and desolation \*."

\* Letter on the Abolition of the Slave Trade, by W. Wilberforce, Esq.

## SECTION VII.

AND here I conclude what may be considered as the leading points in the question between us. My object has been to embrace every topic, deserving of attention, to which yourself and your coadjutors have adverted. Some remarks I could have wished to add on matters of inferior moment: but I did not think it expedient to interrupt my plan, and I therefore insert them here.

I shall begin with a few general observations.

1. The *manner* in which you have come forward to address Lord Teignmouth, is with me matter of sincere regret. An enemy to you would not fail to represent it as abounding in scoffs and unjust insinuations; and an impartial spectator would probably consider it as exactly the reverse of that which it ought to have been. The name and character of Lord Teignmouth can suffer little, I am persuaded, from such a warfare. It would be difficult to point out any nobleman, in modern times, more respected than Lord Teignmouth, by all who are truly respectable, and who have enjoyed an opportunity of knowing his character: and still more so to name an individual of his rank who has done more to promote the best interests of mankind. Do not imagine that his Lordship "buckled on his armour," and left his "throne of state\*," because of the ar-

\* Dr. Wordsworth, p. 5.

3. The reflections which you cast upon the understanding of Lord Teignmouth, because he believed the reasons which you gave of your dislike to the Bible Society to be the true reasons, and left your dark and mysterious hints to be explained hereafter by their author, must be recorded as among the most singular occurrences to which this or any other discussion has given birth. The case is this. A man writes a book, the Letter of "a Clergyman to a Clergyman," which his friends consider as rather wide of his purpose \* ; which he does himself admit to be nearly unintelligible †, except by the adepts; and of which I, who am a clergyman, could understand no more than it was pleased to tell me; and then he points with the finger of scorn at one of the most respectable characters in this country, because he could not discover what the writer himself had so adroitly concealed!

4. Much of the reasoning of your pamphlet proceeds upon three general suppositions, of which only one is correct.

The first supposition is, that the Church of England affords the best possible training and instruction to her members ‡. In this I heartily concur with you; but it has no concern with the question between us.

Your second supposition is, that all her clergy are faithful to their solemn charge, and conscientiously perform every duty which the Church requires. Your brethren in warfare, with the exception of Mr. Daubeny, lay great stress upon this second hypothesis; and scarcely seem to consider a

\* See Antijacobin Review. † See Dr. Wordsworth, p. 7.

‡ See Dr. Wordsworth, pp. 33, 34.

man in a salvable state, who doubts at all of the excellence of his priest, and the purity of his doctrine, *ex officio*. Mr. Daubeney is of a different mind; and, by the fashionable method of hypothesis, charges many of the clergy with neglect and inattention; with what justice, it is not for me to decide. But I must beg leave to say, that, whilst human nature remains unchanged, your large supposition can never be admitted by those who prefer experience to theory. Of one thing I am perfectly assured, that if the clergy throughout the kingdom would discharge the duties of their station faithfully, assiduously, conscientiously, dissent would rapidly decrease. But this change is to be effected by other doctrines than those of "a Country Clergyman," and by the display of a very different spirit. A man who places his religion chiefly in forms, and esteems the doctrines of Christianity as of subordinate importance: who supposes the mouth of the priest to be every thing, and the word of God comparatively nothing; is not calculated to make converts: No: the poor in spirit need other instruction than this, and those who seek for salvation must inquire elsewhere.

The third hypothesis, which is interwoven with the whole of your Letter, is this; that the Society in Bartlett's Buildings was, in respect to management as well as to principle, perfectly blameless. This proposition will probably not be repeated: but is it not extraordinary that it should ever have been made, by any person who possessed the Tracts and the Reports of the Society, and had access to the parties by whom its affairs are conducted? I can

only account for this oversight by imputing it to your eagerness for accomplishing a favourite object.

5. I observe next, that, in consequence of your manner of statement, your readers are not unfrequently, by some accident, left with an impression of facts and arguments very incorrect.

Let me present you with one or two examples. "If it were possible for me to follow your Lordship through this argument of authority, and in the unbecoming introduction of personalities" (which, by the bye, Lord Teignmouth has not introduced), "might I not ask, have you forgotten the names of Douglas, and Hurd, and Horsley? Does your Lordship know nothing of very eminent and excellent men, who, being once its members, have designedly withdrawn from your Society? Or of others, who have refused its proffered honours\*?"—Now, what has been inferred from this statement? Why, truly, that Douglas, and Hurd, and Horsley, either had been members, and withdrew, or had been invited, and refused to join the Society. I have made diligent inquiry, and am assured, by those who are most likely to know, that neither of these conclusions is correct. *Those prelates never were members, and it is believed were never invited.*

Other instances have already been adduced. I will therefore bring forward only one additional example.

In page 134 of your Letter to Lord Teignmouth, I find the following sentence marked with inverted commas. "As for the Established Church, and its profession of religion, we have nothing to do with

\* Dr. Wordsworth, p. 16.

them, except to get rid of their dominion as soon as possible. We have found out a new system, founded on a principle so simple, so intelligible, and so unexceptionable, that persons of every description may cordially and conscientiously unite in it, and, in the spirit of true Christian charity, harmoniously blend their common endeavours \*."—Now, according to the rules of punctuation, the whole of this passage, under inverted commas, would seem to belong to the Sixth Report of the Bible Society, and such would be the impression conveyed to the mind of the reader; while the fact is, that the Bible Society is accountable for only so much as commences with the word "founded," and which ought therefore to have been distinguished from the rest. If such a statement had been made by an advocate for the Bible, the Jews', the Missionary, the Tract, the Sunday School, or any other Society, *one alone* excepted, I can imagine how you would have expressed yourself on the subject.

6. My next remark is of considerable importance. I make it after much thought and due deliberation. It appears to me then, that you and I greatly differ about the relative value of forms and doctrines, or, at least, about their necessary connection.

If I were to express the condition of salvation in the shortest terms, I should say, "Believe on the Lord Jesus Christ, and thou shalt be saved." This belief, however, must be understood to produce its genuine fruits; and a man who has a sound faith, and consequently holy practice, whether he be on

\* "Sixth Report of Bible Society, p. 25."



the coast of Labrador, or in the vicinity of Bartlett's Buildings, is undoubtedly a child of God. Now the impression which accompanies me through the whole of your pamphlet, is this; that you do not lay sufficient stress on the great, essential, and operative doctrines of the Gospel: and some of your fellow-labourers evidently attach more importance to the circumstance of belonging to the Church of England, than they do to purity of heart, and holiness of life. The "Country Clergyman," and the author of "An Enquiry, &c." make no secret of the matter. To these notions I cannot accede. It is not absolutely necessary to salvation that a man should be a member of this or that particular church. I belong to the Church of England, because I think it the most pure church in the world; because I think it possesses all the requisites of a church; because I think it contains better helps, and more excellent directions, than any other; because it is established, and wanton separation cannot be vindicated on any good principle. But if I am required to believe that my salvation has little connection with my faith and practice, and that it derives its security from the circumstance of my being a churchman; I say, that the man who makes this demand, betrays a most incorrect opinion of the nature of Christianity, and perverts the Scriptures\*, by fixing upon doctrines which are essential to salvation, a value by no means adequate to their worth and importance. Cowper

\* The Anti-Jacobin Review, March 1802, p. 346, asserts, that the foundation of all the present schisms in the Church has been laid in the disbelief of the Divine appointment of ministers; "a doctrine which is as necessary to salvation as any other article of the creed of Christians!"—I quote from the Letter of Peter O'Leary, Appendix K.

has so well delineated the characters of those who contend more for the forms than for the substance of religion, that I must be permitted to borrow his language. When the peculiar doctrines of the Gospel have lost their estimation,

“ Then ceremony leads her bigots forth,  
Prepar'd to fight for shadows of no worth ;  
While truths on which eternal things depend,  
Find not, or hardly find, a single friend.  
As soldiers watch the signal of command,  
They learn to bow, to kneel, to sit, to stand :  
Happy to fill religion's vacant place  
With hollow form, and gesture, and grimace.  
Such, when the Teacher of his Church was there,  
People and Priest, the sons of Israel were :  
Stiff in the letter, lax in the design  
And import of their oracles divine :  
Their learning legendary, false, absurd,  
And yet exalted above God's own word.”

7. I cannot but admire the novelty of one principle, which runs through the whole of your letter, and which I consider as singularly unfortunate for your cause. You complain that the Society in Bartlett's Buildings was miserably poor; you admit that its distresses were never made public by itself, and that it took little pains to obtain relief: and then you censure and condemn those who did not fly to its assistance. The censure, as it appears to me, should take another direction.

If a hospital is in want of support, the first step adopted by its governors is to state the want and to solicit subscriptions. If, instead of this conduct, they should positively make it matter of self-congratulation that their very best friends knew not even of

their existence; and when charged with their inefficiency, should say, "The fault is not ours, but yours: why did not you come to help us? Why did you subscribe to other hospitals in preference? Is it not because of *your* 'shallow, superficial spirit of self-called candour and liberality, characterized by an unworthy craving and pursuit of self-pleasing, and of vulgar applause,' &c.\*?" Would you not be very much inclined to suspect that these good gentlemen had lost their wits? How can any Society expect that other persons will take care of them, when they will shew no care for themselves? It is not the business of a stranger to pry into the wants and to awaken the exertions of charitable institutions: the business is their own; and the fault is theirs, if, through pride, or inertness, they lose the advantage of public support.

B. You observe much bustle in what is called "the religious public," and you are angry or dismayed. And do you really in your conscience believe, that all this activity originates in the paltry desire to change the form of the visible church; or that there is so much sour leaven of ecclesiastical sedition in the mass as to portend the change of our Establishment? Do you see nothing in it which marks the finger of God? Amidst these awful signs of the times, is there nothing in this prodigious and increasing activity, which holds forth the promise of those better days, when discord and wrangling shall cease from among us, and their place be supplied by harmony and peace? Not-

\* Dr. Wordsworth, p. 102.

withstanding your jest about "the golden age\*," you must surely believe that a period will arrive, when the *wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them.* And is it not in the order of Divine Providence to bring about this desirable era by a concurrence of efforts on the part of divided Christians; and by some such approximation as the putting away of bitterness, and wrath, and anger, and clamour, and the cultivation of a spirit of meekness, and gentleness, and brotherly love? Is any thing so likely to accomplish this as the diffusion of the Scriptures; and that by the allied exertions of Christians of every denomination? And is it not a remarkable coincidence, that at the very time when Popery has received a fatal wound, when the seat of Mahometanism in Europe is tottering to its fall, and the tomb of the Impostor himself is in the hands of his enemies, the Bible Society should rise to carry "the everlasting Gospel to every nation, and kindred, and tongue, and people†?" We seem, indeed, to be upon the eve of glorious times; and the days appear to be fast approaching, when the earth *shall be filled with the knowledge of the Lord as the waters cover the sea.*

9. The basis of all the arguments which are produced against the Bible Society, however disguised, is an assumption, that all who dissent from the

\* "It seems, as if the golden age at length were to be restored and the lion were to lie down with the lamb!"—*Dr. Wordsworth*, p. 96.

† Revelation xiv. 6.

discipline and government of the Church are hostile to it. This assumption is in the highest degree uncharitable, unjust, and impolitic.

It is uncharitable: for it attributes bad motives where there is no necessity to attribute them; and indulges in the worst construction, which the case can admit.

It is unjust: for the charge is unfounded. Many are Dissenters by education, and probably can assign no stronger reason for dissent than the force of habit. You will easily discover many Churchmen of the same description. Many become Dissenters because they are remote from the Church; or, what is a very common case, because they cannot procure a seat. It is probable that many desert the Church for the reason assigned by Mr. Daubeney, (see Note, p. 114); and not a few for the reason assigned by Mr. Sikes, the plea of edification. Many leave us because they are delighted with the singing\* of the Dissenters: and

\* "There would be no harm, but, on the contrary, much reaconsable and pious service, if all of the congregation, who are able, would unite in singing Psalms with a well-regulated decency in the Church."—*Tract by Dr. Gray*, vol. vi. Tract 12, of *Bartlett's Buildings' Society*.

The following quotation taken from the Preface to "Select Portions of Psalms, &c." by the Rev. John Kempthorne, B.D. will not, I trust, be considered irrelevant.

"The object nearest the Editor's heart is the promotion of congregational singing of Psalms, and Hymns, and spiritual Songs; an important religious duty, which has been lamentably neglected in the Church of England, whilst it has been much cultivated by Christians of almost all other denominations: for singing praise to God, is as much a part of worship as confession or supplication; and they who meet in the house of God, or in families, for religious

many desert us from principle. But where is the proof that all these men are hostile? The truth is, that the peculiar constitution of the Church of England is in comparatively few instances the reason for dissent, and seldom enters into the contemplation of those who leave her communion.

It is impolitic. Good-will it cannot conciliate; and it is, from the nature of things, calculated to make enemies of those among the Dissenters, who are either perfectly neutral, or in fact friendly to the Establishment; and these form a very large

exercisers, should join, provided they are able to sing with tolerable propriety, in this as well as other modes of expressing their inward devotion. Accordingly, in the primitive times it appears to have been usual for all Christian congregations to sing with one voice; and since the Reformation, the Protestant Churches in general have been remarkable for the same practice. Choirs were not formed till the beginning of the fourth century, when the times were more corrupt; and they were introduced as a temporary remedy for the irreverence and unskilfulness of congregations, in order to direct them till they were able to sing of themselves without such assistance. Our reformers, finding choirs established in many places, would not *prohibit* them; nor can they be understood to have *enjoined* them in parish churches. The Rubric, after the third Collect for Morning and Evening Service, *barely* mentions, without even recommending them; and though the same Rubric speaks of Anthems, yet it plainly uses the word in that large sense, in which it often occurs, as signifying any sacred song: such as may be used 'in all places where they sing,' as well as in choirs.

"Indeed, the practice of the Reformers, especially Luther and Calvin, sufficiently shews their sentiments: for they themselves introduced metrical psalmody sung in unison by the whole congregation. In A. D. 1559, which was three years before any of Sternhold's translations were printed, after a sermon at Paul's Cross, they all sung in common a psalm in metre, as was then frequently done. The custom was brought from abroad by the exiles."

body. If you fulminate against them all one general anathema, you infallibly unite them, however discordant in themselves, against you and your cause. Every true friend of the Church would doubtless rise in her defence, if she were really in danger; but she will never gain an accession of strength by ill-founded suspicions, invectives, or intolerance toward those who have separated themselves from her. *The wisdom from above, as we are taught by unerring authority, is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits; without partiality and without hypocrisy.* Let us shew the Dissenters, that we possess this wisdom. "Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood. The golden beams of love, and the silken cords of truth, twisted together, will draw men on with a sweet violence, whether they will or no \*."

\* Cudworth.—This passage is extracted from a sermon preached before the House of Commons, March 31, 1647, and annexed to the second edition of the *Intellectual System*, published by Thomas Birch, A. M. F. R. S. 1743. I shall be excused, I trust, if I introduce a longer quotation.

"Oh, divine love! the sweet harmony of souls! the music of angels! the joy of God's own heart! the very darling of his bosom! the source of true happiness! the pure quintessence of heaven! that which reconciles the jarring principles of the world, and makes them all chime together! that which melts men's hearts into one another! See how St. Paul describes it, and it cannot choose but enamour your affections towards it. Love envieth not; it is not puffed up; it doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity; beareth all things, believeth all things, hopeth all things,

10. The treatment which the episcopal patrons of the Bible Society have received from a Country Clergyman, has been already noticed. You are in no degree responsible for him or his sentiments; but I must be permitted to express my surprise, no less than my concern, that the consideration of the Society being honoured by the active support of so many Prelates did not operate to mitigate the severity of your remarks, if not altogether to prevent your expressing them\*.

endureth all things. I may add, in a word, it is the best-natured thing, the best-complexioned thing in the world. Let us express this sweet harmonious affection in these jarring times; that so, if it be possible, we may tune the world into better music. Especially in matters of religion, let us strive with all meekness to instruct and convince one another. Let us endeavour to promote the Gospel of peace, the dove-like Gospel, with a dove-like spirit. This was the way by which the Gospel at first was propagated in the world. Christ did not cry, nor lift up his voice in the streets: a bruised reed he did not break, and the smoking flax he did not quench; and yet he brought forth judgment unto victory.

"He whispered the Gospel to us from Mount Sion in a still voice; and yet the sound thereof went out quickly throughout all the earth. The Gospel at first came down upon the world gently and softly, like the dew upon Gideon's fleece; and yet it quickly soaked quite through it; and doubtless this is still the most effectual way to promote it farther.

"Sweetness and ingenuity will more command men's mind, than passion, sourness, and severity; as the soft pillow sooner breaks the flint than the hardest marble. Let us ἀληθεύειν ἐν ἀγάπῃ, follow truth in love; and of the two, indeed, to be contented, rather miss of the conveying of a speculative truth, than to part with love.

"When we would convince men of any error by the strength of truth, let us withal pour the sweet balm of love upon their heads. Truth and love are two the most powerful things in the world; &c." *Sermon*, p. 59.

\* See Dr. Wordsworth, pp. 15, 38, 40, 43, 45, 53, 61, 74, 93, 101, 143, &c.



Let it be considered, if you please, as matter of regret, that the dignitaries of the church did not foresee the evils, which, in your opinion, must arise from this "novel combination;" yet, when it had been long universally notorious, that many of the Bishops had for several years openly contributed their pecuniary assistance to the Bible Society, and had often attended its public meetings; when it had been long known to all the world, that they had not only permitted their names to appear in the list of its members, but that, by suffering themselves to be announced as its Vice-presidents, they had placed themselves at its head;—surely it might have been expected, that a Society thus honoured and patronized should have been thought worthy of treatment more mild, and of respect more strongly marked. For you must observe, that the Bishops did not merely tolerate the institution, or contribute to it casual aid, but, by adopting and patronising its constitution and its principles, they gave to the Society the public stamp of their full and cordial authority. And who were these Bishops? Among them were to be found some of the most venerable of the whole Bench, for their age and experience, no less than for their characters.

With these reflections in your mind, I should have supposed that even you, with all your apprehensions about the Bible Society, must have been led to suspect your own statement, and to conclude that your fears were either altogether groundless, or at least excessive in degree. It might, I think, have been expected, that you would have abstained

from using arguments, and adopting a tone, which have the appearance of denouncing all members, and much more all clergymen of the Church of England, who should join the Bible Society, as being either weak or false brethren; as being either strangely wanting in common sagacity, or lamentably destitute of regard for our Ecclesiastical Establishment. Was it decorous thus publicly to declare—nay, was it consistent with your own knowledge of them to conceive, that these venerable Prelates had not maturely weighed the consequences of the measures to which they were lending the sanction of their respected names? What was there in their former lives, what in their general estimation, which should entitle any person to treat them, whether in effect or in terms is of no great moment, like a set of raw and giddy enthusiasts, who had been hurried by their blind zeal into forming connections the most unseemly, and countenancing measures the most pernicious;—unseemly too, and pernicious, in respect to those very interests, over which it was their duty to watch with the most jealous vigilance? In justice to them we are bound to believe, that if any thing injurious to the interests of the church were proposed for their approbation, they would start back with almost instinctive sagacity. It cannot be questioned, that they had well counted the cost before they formed that union which appears to you so monstrous. For my own part, I have little doubt of their having done it with their eyes so fully open to all the future consequences of the step they were taking, as even to foresee the probability of an attack from

some over-hasty member, some imprudent friend of the Establishment. I will not, however, venture to affirm that they anticipated a manifesto dated from Lambeth Palace: this circumstance, I am persuaded, was not in their contemplation.

Many indeed, and those too highly important, considerations made it peculiarly necessary for them to ponder well the course they should pursue. But in order to their forming a right judgment on this great cause, it was requisite for them to consider both sides of the question; to estimate the consequences no less of withholding their support from the Society, than those of granting it. Your attention has unfortunately been fixed only upon one side of the subject. In balancing considerations and interests, they would probably, in the first place, cautiously weigh all the possible consequences of uniting themselves with so many different classes of Dissenters, even for the sole and simple purpose of distributing Bibles and Testaments; and in the next, they could scarcely fail to advert to the benefits which must arise from their own influence. They would bear in mind, that, by placing themselves at the head of this Society, which already numbered among its ranks so many clergymen as well as laymen of our church, over whom their influence must naturally be considerable, they might provide against any departure, in future, from the original principles of the institution. Above all, it was evident that their patronage might secure an adherence to that fundamental rule, which, while it should exist, would alone be sufficient to prevent all evil, and to secure all good—viz. that the Society should distribute

Bibles and Testaments only, the authorised Episcopal Version, and without notes. They might admire the prudence, as well as gallantry, of the general, who, finding, at the beginning of a campaign, a body of troops composed of somewhat heterogeneous materials, and of doubtful attachment, without a leader, willingly placed himself at their head, not only giving, for the present, a right direction to their valour, but securing for his country the benefit of their future services.

When you consider the total number of the Dissenters, of various classes, who belong to the Bible Society, and the amount, not merely of their pecuniary subscriptions, but still more of their zeal, activity, and energy;—when estimating, in short, in our old college way, the velocity as well as the quantity of matter, you sum up the amount of the force;—when you take into account also, that the whole of this force is brought to operate in a right direction, and that it is prevented from taking a wrong one;—when to this you add the probability, that the individuals of whom I speak, honestly obeying the dictates of their several judgments, might have formed new societies, or combined with old ones, hostile alike to the doctrines and the discipline of our Church:—when you duly weigh all these considerations, is it a small service, I would ask, which has been rendered by those respected prelates, who, from the addition of their rank and influence, bringing as it were the key-stone to the arch, cemented a variety of heterogeneous materials into one substance, and thereby consolidated the whole building? By this measure they have secured the attain-

ment of abundant good, and have prevented the possible occurrence of serious evil.

It is due likewise to our Prelates to remark, that, firmly believing the peculiar forms of our Establishment to be grounded on the Holy Scriptures, they might reasonably hope that they were conciliating the minds of men to the structure and discipline of our Church, as well as to its principles and doctrines. They knew, that, so far as the influence of the Society should extend, men would at least not be occupied by prejudices against the forms and order of our own Establishment. Might not they also feel that it would be a just reproach to the Church of England, if it should appear, that a Society having been formed in this country for the diffusion of the Holy Scriptures, not the name of a single Prelate of the Church of England was to be found on its list? Was the Society composed only of Dissenters from the Establishment? No; that could not be the explanation, for numbers of her members, both clergy and laity, were among its most zealous supporters. The very respectable Nobleman at the head of it, was known to be attached from principle to the Church of which he was so worthy a member.—Would it not then have been imputed to somewhat of the same lukewarmness, which had drawn from the Roman Catholics the reproach, that the Protestant Church had ever shewn itself to be indifferent to the diffusion of Christianity among Pagan nations?\*. Might not others, again, have renewed the unjust charge, which was formerly urged against our Prelates, that they were tinctured with

\* See Muratori on Missions.

the spirit of the Church of Rome, whose example they followed, as far as they were able, in not encouraging the general diffusion of the Scriptures, though they could not directly obstruct it? And are our times those, in which there is so little disposition to speak evil of dignities, so little need of upholding established authorities, as to make it a matter of no account to furnish even slight grounds for such imputations?—From all these considerations, it is plain to me, that, independently of their general anxiety for the circulation of the Scriptures, the Bishops who have joined the Bible Society would be powerfully prompted to do so by their special regard for the interests and credit of our excellent and venerable Establishment.

My remarks have already extended to a great, and I can sincerely declare, by me an unexpected, length. But before I close them, I feel it my duty to enter on a more particular consideration of certain parts of your Letter:—I am afraid I can scarcely say, a *brief* consideration; but I can at least undertake to promise all the brevity consistent with an adequate exposure of the more prominent among the many errors, in point both of fact and argument, which, I must frankly say, I conceive it to contain.

I am even now at some loss to discover what was the object of that curious lecture which you give us, about funds and expenditure\*. In estimating the utility of a charitable institution, what rule of judgment is so obvious as its means? Lord Teignmouth

\* Dr. Wordsworth, p. 25.

tells us, that he would "rejoice that any exertions had largely augmented the funds" of the Society for promoting Christian Knowledge: with this you are displeased. How then must his Lordship express himself to give satisfaction? If he had said, that he should rejoice to hear of an accession to the charity, and zeal, and candour, and liberality of the Society, should we not have supposed that he meant to insult us? His Lordship, I presume, gave us credit for piety, and wisdom, and zeal, and for "the pure, peaceable, blameless, and godly nature of the scheme \*:" but, after all, our utility as a charitable body, must depend upon our funds. If we were as devoted as Job, and at the same time as poor as Job, our wishes might be vastly good, but our projects of utility would vanish into air.—It is, in truth, a mere battle of words.

From the 27th to the 40th page, the summary of your arguments in behalf of the Society for promoting Christian Knowledge is given in an imaginary speech, which, at the same time, contains certain caustic remarks upon the "novel institution." You then proceed to give the early history of the Bible Society, backed and supported by that stale, miserable, thread-bare, and ten-times-confuted old story about Welsh Bibles. I perfectly agree with Lord Teignmouth, that if the Bible Society was in any degree raised by a spirit of rivalry, it must have been prophetic. If you have read the statement in this letter, together with Appendix C, upon that subject, I am persuaded that you also are now of the

\* See Dr. Wordsworth, p. 26.

same opinion. You will tell me, perhaps, that the members of the Bible Society ought to have put a stop to their proceedings when we began. How could they do it, after their engagement with the Syndics and with the printer—to say nothing of the Welsh? And where was the obligation? Where the propriety? Such a determination would have been a base and most criminal desertion of duty. If they had not persisted in their plan, I firmly believe that the Welsh would not have received a single Bible to this hour.

And whence arises the obligation upon them to dissolve the Society now? Because *we* are active in Bartlett's Buildings? I can suffer nothing, on the part of the Society for promoting Christian Knowledge, to enter into this question subsequent to the year 1804. Were we then active? Were we then alive to the awful responsibility\* which those must incur who bury their talent in a napkin, or hide their light under a bushel? Did we not even fancy ourselves to be "safe," and "effective," and "unblamable," because we were quiet? If they have roused us to action, it is a circumstance which should give them encouragement, and induce them to proceed. It is a great addition to that abundant harvest of blessings, which the world has reaped from

\* You appear to think that the responsibility is all on the side of the Bible Society (a): we of the Society in Bartlett's Buildings are "safe," and "the peril and penalty of expedients," which you pronounce unlawful, must be theirs (b). *We are not safe, unless we are promoting the great cause, by proper means, to the utmost of our power.* The fallacy is most dangerous.

(a) Dr. Wordsworth, p. 13.

(b) Ibid. p. 155.



their toil. Every symptom of increasing energy which we have displayed since the year 1804, is an argument, not against them, but for them. If they had not disposed of a single Bible; if they had not softened or diminished one particle of prejudice and hostility; if they had not contributed one farthing to the dissemination of the Scriptures in foreign lands; yet upon this ground they might take their stand: "We have given life and energy to the Society in Bartlett's Buildings, *at least we hope so*, and every diocese, every archdeaconry, and every parish in the kingdom, will enjoy the benefit of our labours: they may attach little value to the favour conferred, but the good has been done, and for their thanks we care not."

The 55th page contains a passage which I do not understand: it runs thus. "For hereby you (Lord Teignmouth, &c.) have brought on the occasion and hazard of much loss and injury, of the worst kind, to us (the Society for promoting Christian Knowledge), and to them (the Dissenters), and to some other general and most important interests of peace, and piety, and true religion; and all this even without the consolation, perhaps, of any counter-vailing advantages in regard to the direct aim and object of the institution (I mean, the enlarged dissemination of the Scriptures) or in any other way."

My affair is with the Dissenters. What loss has been brought upon them? Have they lost their understanding? No: you have told us elsewhere that they are wise enough in their generation\*. Have

\* Dr. Wordsworth, p. 44.

they lost their reputation? No: for Mr. Daubeny says, that in the Dissenting Almanack the “ novel combination” is called a Dissenting Society !\* Have they lost their riches? No: for one “ sound Churchman” hints that they abound in wealth, and that a poor curate cannot stand before them. Have they lost their Bibles? No: for it is a fierce charge against the Bible Society, that Dissenters can now get Bibles more easily than ever. Have they lost their zeal? This charge will hardly be made. Is it their good temper then? No: I saw some hundreds of them together in May, and I never observed more unequivocal marks of good-humour in my life. I know of nothing which they *can* have lost but their bigotry, if they had any: and really it is an article not worth keeping.

To be serious: have you written this by way of coaxing the Dissenters from the Bible Society? And is that also the object of page 155? “ Divide et impera” is a rule of acknowledged effect; but, were such language proper, might I not use your own words here, and say, “ the Dissenters, I think, will reject with scorn and virtuous indignation the overtures of men who meet them to court their alliance on principles like these.†”

The next page surprises me as much as the last. “ If, therefore, you do in fact so much good to us as

\* I never saw the Dissenting Almanack, but I presume this expression means a Society countenanced by Dissenters. I find, on inquiry, that this Almanack is of no authority whatever with the Dissenters. If certain gentlemen, whom I could name, were called Cardinals in the Almanack, would that clothe them with the purple?

† See Dr. Wordsworth, p. 155.

you calculate upon, I am curious to know how this fruit of their union with you will be looked upon by many of the Dissenters, when they discover that *no small portion* of our Tracts, to the more extensive diffusion of which they are made thus to contribute, *is expressly directed against themselves*.—May they not in reason complain, that they have not been well used by you, in that, under other pretences, you have taken out of their hands the administration of an engine of their own, and have converted it to the furtherance of your purposes?\*

Another good specimen of “*divide et impera*.” So, then, the Churchmen are the persons wise in their generation, and the Dissenters are the simpletons, after all! If Lord Teignmouth’s account be true, they assist the Society in Bartlett’s Buildings: but a principal object of that Society is to disperse Tracts against the Dissenters; therefore, by this jesuitism they are made to play off an engine upon themselves. Now, I say,

1. Unless you can shew that the Dissenters *have a right* to value their own separate interests above the diffusion of the Scriptures, your argument, even upon your own terms, is worth nothing.

2. I wonder that you should, in the name of Christian charity, endeavour to provoke a quarrel between us and the Dissenters. We hold, that if they knew us better, they would love us more.

3. I am sorry that the Society cannot find Tracts of greater value “for the interests of piety, and peace, and true religion,” than such as are “*ex-*

\* Dr. Wordsworth, p. 55.

*pressly directed*" against any bodies of men. It is a "novel" mode of enlarging the bounds of Christian charity. Are these the Tracts which you send with your Bibles, that they may "in every good purpose, promote, help, and actuate one another?"

4. "Sound Churchmen" would be much more valuable, if they were also sound Christians: the best way to make good churchmen, is to instruct them in those important rules and doctrines, which a Christian ought to know and believe to his soul's health; and to teach them to live in charity with all men.

The fears and apprehensions which you take occasion to express, are not always, I think, very well-timed, nor always very consistent; and when we observe how great a proportion of your pages they occupy, uniform consistency is perhaps not to be expected. In remarking on the churchmen who have joined the Bible Society, you add, "not only shall we be deprived in this way hereafter of much co-operation, but a considerable part of it will, I fear, in due time be converted into an active and powerful force against us †." This cannot apply to Dissenters; for you never would have objected, as you tell us, to a society of theirs ‡; upon what argument, then, are your fears grounded? Are churchmen bound by so few ties to their profession, that the mere breath of a Dissenter is to dissolve them, and to convert the affections of our brethren into downright hostility? Is not the reasoning at least

\* Dr. Wordsworth, p. 60.

† Dr. Wordsworth, p. 74.      ‡ *Ibid.* pp. 53, 54.

as applicable on the other side? Or are you afraid that these new bonds of union will be so tight and overpowering, that they cannot release themselves from the connection, however its measures may displease them? What! are they not free agents? —You argue, in the note of p. 151, that the Dissenters will make use of the Clergy till they have gained their object, the patronage of the public, and then they will kick down the ladder. You deduce your reasoning from the case of a review; but is there the slightest analogy? A review is a literary work, and it gets into circulation by the credit of its compilers: when it has once become popular, the circulation may continue, if a tolerable portion of talent remain, even though some of the original writers withdraw: This is the case with the Eclectic, and every review that has appeared. Nay, it may continue in circulation, even after all the original compilers have left it: Sir John Cutler's silk stockings, you know, were the same stockings, after they were fairly darned into worsted. The reasoning of your note, therefore, may apply to a review; but how does it apply to the case before us? The Bible Society is supported by contributions: it cannot go on without contributions: and if the clerical contributors should secede, then, so far as the Church is concerned, its influence, its resources, and its character disappear at once: the public see the change, and know the grounds of it. The immediate effect would be, what you so ardently wish for, a Bible Society merely under the patronage of Dissenters. This would be the case, if Lord Teignmouth and his friends should leave them at the present moment:

and this could only be the case, if they secede hereafter.

The two chief advantages which will result from this "intercommunion," are noticed in the 85th page. Having examined the argument before, I shall now only advert to the manner of your reasoning. Did it escape you, that several pages in this neighbourhood contain little else than a string of hypotheses? You tell us, that "many, *perhaps*, whether Churchmen, Dissenters, or Methodists, *may say*, 'on that very account, because this Society affects to combine so many various classes of men, I for one will have nothing to do with it\*.'"—*We know that they do say just the contrary.*—And would not the Bible Society have now existed without the co-operation of the clergy and laity of the Church of England? Doubtless it would: *and who can say that it might not greatly have prospered and flourished? Perhaps it would have obtained a larger patronage of Dissenters "than it now possesses, or is likely to retain long†."* "What if there be infinitely more reason to fear, that even the celestial cause of Christian charity must be marred, soiled, and sorely and deeply wounded, through these efforts to advance and promote it‡."—Had no conclusions been derived from all these guesses, I should not have noticed them; but I find, at the close of the 97th page, you really think that something has been proved. It reminds me of an argument which I once heard, in a mixed party at Trinity College, adopted by a facetious gentleman of a neighbouring society. He

\* Dr. Wordsworth, p. 87.    † Ibid. p. 91.    ‡ Ibid. p. 96.

wished to talk down the first principles of mathematical science; at length, eager in the work of demolition, and warm with discovery, he exclaimed, "If, then, it should turn out, as perhaps it may, that there is no truth in the 47th Proposition of Euclid, what will become of your quadratic equations?"—Unless you will examine for this very purpose, you can hardly be aware how many of your pages are filled with hypotheses and conjectures, very like the assumed untruth of the 47th Proposition; and I must beg to remind you, that the conclusions are just as regular and formidable in the one case as in the other.

I come now to the "Ecclesiastical General Council, holden at the Old London Tavern\*." And here I must be permitted once more to lament the extreme incorrectness of your information. Ecclesiastical Councils were usually summoned in ancient times for the purpose of settling some points in dispute, and giving uniformity to the doctrine and discipline of the church. You are evidently under the impression, that the meeting of the Bible Society has some such object: the term "Ecclesiastical Council" implies it; and the questions which you Propose, from p. 99 to 103, all shew the nature of your mistake. On this principle you ask, whether this united act is to signify, "that we all highly esteem and value the Scriptures?†" Whether it is meant as a testimony "that there have been many controversies amongst us, but that these have continued too long, and we are willing henceforth to renounce

\* Dr. Wordsworth, p. 101.

† Ibid. p. 99.

and forego them all? \*” “Is it meant, that we are all henceforth to *think* and to *speak* the same thing?†” “Do we mean, then, to declare, by this exertion of our united benevolence, that the Bible is the law by which we are to be governed, and the sole charter of hope to which we have to appeal, and the Gospel of our salvation‡?” &c. It is really much to be regretted, that you did not inquire of Mr. Granville Sharp, or of myself, or of some other member of the Society, with whom you are acquainted, what the object of the institution is, and what is the end of the annual meeting. The object of the Society is simply to distribute Bibles: and the “General Council” is annually convened, not for the purpose of settling any matters in debate, I do assure you; but to learn the progress which has been made in the dispersion of the Scriptures during the preceding year, and to take encouragement in the prosecution of so good a work. Only carry this very simple idea in your mind, and you will find that the questions and remarks extending from p. 98 to 103, have just as much concern with the history of the Bible Society, as with that of the moon.

There are about half a dozen pages in this part of your Letter, upon which, at the present moment, when the ardour of composition has abated, you must certainly look with considerable regret.

Can you suppose that all the hard speeches in pp. 101, 102, &c. are applicable to the members of the new society? They may be chargeable with “a pre-

\* Dr. Wadsworth, p. 99.

† Ibid. p. 100.

‡ Ibid. p. 102.



eminent inexperience and ignorance of the nature and passions of man ;” but some of them have grey hairs, and others are not wholly unknown, either as statesmen, or scholars, or divines. They may have “ an indolent inadvertence to the value of religious truth, and a dearth of the love of it ;” but this inadvertence they have shewn, not by getting hid in a corner, concealed from the sight of their nearest neighbours, but by rousing the attention of the remotest lands. Their “ dearth of love ” for the truth they have displayed, not by warning men that if they read the Scriptures without “ the mouth of the priest ” they do it at their peril ; and that these dangerous records are not to be approached without prudence, and caution, and reserve ; without good medicines and powerful antidotes. No ; they have unfolded the Bible to those who, living immediately in our own vicinity, never saw it before. They have sent it on its “ heavenly ministry ” into all climates : the sun himself scarcely visits a region accessible by them, but upon that land, and through their means, the Sun of Righteousness is beginning to “ arise with healing in his wings.” They may shew “ neglect of the wisdom of past ages ;” but it is only in cases where it is more justly entitled to be considered as folly ! Is it a time for us to be bowing in servile courtesy, and to be settling points of etiquette and precedence, when the house is in flames ? Infidelity and philosophism threaten at this moment to overthrow, not merely the establishment of a particular church, but religion itself. Is it not a boast among sceptics, that, at the present rate of apostacy upon the continent, and especially in France, the

Christian religion will in a few years be extinct? Is this a time for enlarging and confirming our party distinctions? Is it not our duty to rise with united efforts upon the enemy of all goodness, and to carry the war into his own quarters? "Shew us your necessity," you say. I have shewn it in abundance of instances, and I add this to the number. It is absolutely necessary, if we would produce an effect, to bring under one standard all the forces of the militant church: it is necessary to press all into the service, and to have a weapon which all may wield: and what weapon is so powerful as the "sword of the Spirit, which is the word of God?"

Is this "the shallow and superficial spirit of self-called candour and liberality?" Does this conduct denote "an eagerness and impatience to surrender and compromise many antecedent solemn obligations of truth, principle, and duty?" What truth has been violated? what principle has been compromised? what duty has been abandoned? I boldly answer, None. We must all one day appear before the tribunal of Almighty God. Suppose he should inquire in that day, "What have you done for the promulgation of my word? where was your zeal for the diffusion of my Gospel?" How shall we reply? Shall we tell him, "that his word, though very good in many respects, was not quite calculated for general use?—that it wanted guarding and explaining? that it was hardly fit to be trusted alone? so we thought it proper to be very cautious, lest, by 'an ill-disciplined disposition to be doing good,' we should put arms into the hands of sectarians and schismatics, and unwittingly produce

'loss, and injury, and defalcation' to the Society for promoting Christian Knowledge? And we determined also to be very careful about the channels through which it passed, since, 'much of its use, as a standard for Christian doctrine, must depend on the channel \*;' for it was apt to take the baser qualities of every thing which it touched. And,"——But I dare not proceed—the assumption is too shocking; and I am persuaded you revolt at it as truly as I do; but can you hide from yourself that this is the real state of the argument? Colour it as you please—modify it as you like—to this simple form it will be reduced at last. And is there a "sound Churchman" among us all, who will dare to look his Maker in the face with such sentiments in his heart, and such words upon his lips? O let us not, in our narrow and selfish plans, by a cold, inconclusive, and calculating policy, barter for contemptible pre-eminence the interests of a world!

Your next sentence I am inclined to omit, and should assuredly omit it, did I not believe that some persons would consider such omission as an argument of its justice.

The clerical subscribers run eagerly, it seems, in this career of madness, as you tell Lord Teighmouth, "for the poor *satisfaction* of a short-lived and short-sighted triumph over them" (*viz.* truth, principle, and duty), "and their yet faithful abettors and advocates, your own brethren!" This hint, like most of the hints in the preceding page, is in the form of an hypothetical insinuation: but I will

\* Mr. Daubeny's Charge, p. 15.

know how your clerical friends will be disposed to understand it. My answer is, in the words of Lord Teignmouth, "This is an imputation to which the members of the Bible Society did not suspect themselves liable:" and in my own language, "Alas! alas! their first and their only wish is, by the dissemination of the Scriptures, to add to the stock of general happiness, and to spread the glad tidings of salvation through every region, and in every tongue."

I must now draw to a close, the remainder of your pamphlet having been discussed by anticipation. And here I express my intention to conclude my share in the controversy. Every objection against the Bible Society, which has been produced by any writer with whom I am acquainted, and which seems to deserve the slightest notice, I have freely examined, and, as I think, most thoroughly refuted. I consider the subject as nearly exhausted. Many of the positions which I have advanced may, by a little perverseness of ingenuity, be tortured into a meaning very different from the true, and be charged with consequences which never can flow from them. To personalities and misrepresentations, from whatever quarter they proceed, I shall make no reply.

If I should, at some future period, be induced again to descend into the field of controversy, it must be by arguments very different from any which have yet appeared: they are already disposed of; and none, I am persuaded, of much moment, remain to be brought forward.

In reviewing what I have written, I cannot but acknowledge, that some facts and arguments have been omitted, which would tend to corroborate my

statements; and that many which I have adduced might have been pressed with greater keenness and vigour.

In apology for the omissions, I must plead my fear of further prolixity. Indeed, I am well aware that I may already appear to have subjected myself to a retort of an observation with which I set out—namely, that the impression which your letter is calculated to produce, is chiefly owing to its length. I am, however, well pleased that the observation was made; as, standing where it does, it may at least serve for a proof, that the extent to which my comments have been lengthened was altogether undesigned. And if it should, in the event, happen that my remark is verified in the case of my own pamphlet, I shall sincerely rejoice that, even in this indirect manner, I have compensated for the weakness with which I shall be found to have otherwise defended one of the strongest of all causes.

For the tone of comparative mildness which I hope you will find in these sheets, I must plead my unconquerable reluctance to engage in any warfare of harshness and reviling. It may be objected by some, in reference to certain of your coadjutors, that mild treatment is in this instance misapplied; and that my resolution, never to notice their spirit, or manners, or assertions, except when connected with something which pretends to be argument, seems, in a degree, to compromise the great cause which I profess to vindicate. To this I reply, that I have compromised nothing. I feel confident that the cause for which I plead is established beyond the possibility of danger. I have given a plain

exposition of its merits, so far as they have been controverted; and it demands no more.

On this subject, I can scarcely speak without the language of exultation. For if ever there was a question triumphant in reason and argument; in good principle and beneficial tendency; in wisdom of establishment and energy of exertion; in the contagion of example and in the creation of resources; in appeals to the most exalted charity and the best feelings of our common nature; in enlargement of benevolence and prodigality of blessing; this is the question. "Sound churchmen" may view the Society with dislike, and cowards may desert its banners; but it is fenced by bulwarks which will not be overthrown, and founded upon a basis which cannot be shaken. Prejudice may lop its branches, and malignity may nibble its bark; but it will still remain the pride and glory of the forest; it will strike its roots deeper and wider, and hostility itself will only add to its firmness and strength.

It will be objected by some, that I ought carefully to have abstained from introducing the Society in Bartlett's Buildings. The reason which I stated before, I must beg here to repeat—viz. that the observations which I have made on the management of its concerns were extorted from me by its advocates; the line of argument which they thought it expedient to adopt, left me no choice in framing my reply. You will not, I trust, overlook the distinction which I have observed, between the proceedings of the Society, and the institution itself. For the institution itself I feel that cordial veneration and respect which I have invariably professed; and

on this account I am anxious that all its operations should be conducted with that discretion, wisdom, and conciliation, which, by raising the society still higher in the public esteem, will materially tend to increase its means of doing good. It is my sincere wish that these strictures may be candidly considered by the members of that society, and may produce such an improvement in the administration of its concerns as will preclude all future animadversion. Since the publication of my former edition, several members of the Society for promoting Christian Knowledge have expressed to me their strong persuasion, that it will derive important advantages from my representations. Even you will not rejoice more than I shall in such an effect; and I shall consider myself a far more valuable member of the Society in Bartlett's Buildings than those are, who flatter where they ought to disapprove, and who prevent the reformation of what is wrong by absurd panegyric, or by the denial of its existence.

It will be objected by others, that I have not done justice to the character of Lord Teignmouth, or dealt out to his opponents a due retribution for the unbecoming, and, as it appears to me, most extraordinary, attack which has been made on his Lordship.

I feel the force of this objection. In the contest of personalities, however, I will not engage; but as I have done my duty to the Society, let me say a word about its President.

If I were required to point out the individual who has reached the highest eminence of all men now living, in the measure of his benevolence, and the

true greatness and glory of his achievements, I should turn to him \* upon whom the eyes of all the civilized world have been fixed for these twenty years, and whom the historians of Africa will in future ages record as the great author, under Divine Providence, of all their religious and political blessings. Upon the next pedestal of fame I would place Lord Teignmouth †. I should leave him, on this occasion, to his own noble sentiments, if the language with which he has been treated, beyond all example of controversial liberty, did not make a few words necessary. I must say, then, that it will be a distinction honourable to the age, that the rescue of mankind from the tyranny of ignorance and superstition has fallen to the lot of abilities and dispositions equal to the task ; that it has fallen to one who has the enlargement to comprehend, the spirit to undertake, and the character to support so great a measure of hazardous benevolence. This spirit is not owing to his ignorance of the state of men and things ‡ : he well knows what snares are spread about his path, from personal animosity, from prejudice, from bigotry, from intrigues, and, possibly, from popular delusion. But he has put to hazard his ease, his

\* Mr. Wilberforce.

† You will perceive that I have, in the following page, availed myself of the sentiments and language of Mr. Burke, in his Speech on the India Bill, December 1, 1783. His eulogium upon another great man is at least equally just in its application to Lord Teignmouth.

‡ Compare Dr. Wordsworth, p. 101. "A pre-eminent inexperience and ignorance of the nature and passions of man, his natural and acquired infirmities and corruptions," &c.



interest, and even his popularity, for the benefit of the poorest in his own country, and of nations whom he has never seen. This is the road that all heroes have trod before him. He is traduced for his supposed motives. He will remember that obloquy is a necessary ingredient in the composition of all true glory; he will remember, that it was not only in the Roman customs, but it is in the nature and constitution of things, that censure and reprehension are essential parts of triumph. These thoughts will support a mind, which only exists for the diffusion of general happiness, under the burden of temporary reproach. He is doing indeed a great good; such as rarely falls to the lot, and almost as rarely coincides with the desires, of any man. Let him use his time. Let him give the whole length of the reins to his benevolence. He is now on a great eminence, where the eyes of mankind are turned to him. He may live long. He may do much. But here is the summit. He never can exceed the promise of his recent exertions.

Of his faults I know nothing; but this I will affirm, that there is in him no mixture of deceit, of dissimulation, of hypocrisy, of prejudice, or want of feeling for the distresses of mankind. There is not a tongue, a nation, or religion in India, nor, as I hope, throughout the world, which will not, ere long, bless the anxious care and dignified beneficence of the Bible Society, and of him who presides over this great work. I anticipate with joy the reward of those whose whole consequence, power, and authority exist only for the benefit of mankind: and I carry my mind to all the people, and names, and

descriptions, that, relieved by Lord Teignmouth and his friends, will bless the labours of this excellent institution, and the confidence which it has given to him who so well deserves it. Their names will never be separated before the throne of the Divine goodness, in whatever language, or according to whatever form, pardon is asked for sin, and reward for those who imitate the Godhead in his universal bounty to his creatures. The little cavils of party will not be heard, where religion and happiness will be felt. These honours they deserve: and they will surely be paid when all the jargon of influence, and misconception, and prejudice, and party, and patronage, are swept into oblivion.

I am, my dear friend,

Yours, very faithfully,

**WILLIAM DEALTRY.**

*Hertford, October 1, 1810:*

## POSTSCRIPT.

*October 20.*

INTELLIGENCE of a very gratifying nature, respecting the impulse produced by the Bible Society, is almost daily arriving from different quarters. When the next Report of the Society appears, it will be found that the representation already made of the effects which have resulted from this institution fall short of the reality. It will appear that the number of auxiliary societies in America has already increased from five to ten ; that this admirable system is also extending itself in this country ; and that in India a spirit has been called into action, which has no parallel in the history of the world.

For the sake of conciseness, I shall content myself with giving a letter from Mr. Owen, in reference to India, which reached me a few days ago.

“ My dear Friend,                      “ *Fulham, Oct. 12, 1810.*

“ As you wish to be furnished with the latest intelligence from India, relative to the operations of the British and Foreign Bible Society in that portion of the world, I have the pleasure of transmitting to you the following particulars.

“ By letters dated Fort William, Calcutta, March 1st and 15th, it appears that the subscription opened at Calcutta on the 1st of January, and closed on the

31st, for supplying the Christians at Tanjore with Tamul Bibles and Testaments, amounted to 9000 rupees, contributed by thirty-five persons, a list of whom is annexed.

“ At the Meeting of the Corresponding Committee in Calcutta, on February 15, a Minute was read on the subject of establishing at Calcutta a BIBLIOTHECA BIBLICA, or BIBLE REPOSITORY, with a library for the use of translators, under the auspices of the British and Foreign Bible Society, to be superintended by the Corresponding Committee.

“ The Minute proposes, that the *Bible Repository* should be situated in the most central part of the town, and that it should contain Bibles for sale at moderate prices, in all languages, both European and Asiatic, together with copies of the Scriptures in the original and learned languages; and that the library to be formed for the use of the translators, consist of the original Scriptures, versions in all languages, Lexicons and Grammars of every description, and works on biblical literature and criticism.

“ The plan thus proposed was adopted by the unanimous resolution of the Corresponding Committee, and, by their recommendation, it has received the sanction of the British and Foreign Bible Society, through their Committee in London.

“ With what success this noble measure is likely to be attended, may in some degree be anticipated by the favourable manner in which its notification appears to have been received.

“ The establishment of the Bibliotheca Biblica, for facilitating the diffusion of the Holy Scriptures

(says my Correspondent, under date March 1), has met with general approbation, and is now in readiness to be carried into effect. Four thousand volumes are collected in ten languages, to be placed in the Repository for sale; and lists will be circulated at every station, both in these provinces, and on the Coast, for orders.

“ ‘ With earnest hope the Committee look forward to the arrival of the supplies recommended to be sent out from the Society, as it is probable in the course of the present year orders will be received, from the most distant stations, for Bibles both in the original and European languages.’

“ I will only add one further extract, from the Regulations laid down by the Corresponding Committee with regard to this magnificent establishment.

“ ‘ The Committee will not admit into the BIBLIOTHECA BIBLICA, for sale, Bibles with comments, nor will they allow religious books, or tracts of any kind, to be exposed for sale, except the Reports of the British and Foreign Bible Society.’

“ This regulation will, I trust, be considered, by all under whose eye it may come, as an additional evidence of the inviolability attached to the fundamental rule of the Society on the part of its agents and supporters in every portion of the world.

“ I am,

“ My dear friend,

“ Yours very faithfully,

“ JOHN OWEN.”

*The Rev. W. Dealtry.*

Lient Gen. Hewitt .....	Sicca Rupees * 2,000
Lieut. Col. Carey .....	200
Sir John Royds, Knight .....	200
Sir W. Burrows, Bart. ....	200
John Lumsden, Esq. ....	200
Sir John D'Oyley .....	200
J. H. Harrington, Esq. ....	200
G. Udney, Esq. ....	300
R. C. Plowden, Esq. ....	250
J. Thornhill, Esq. ....	500
A Lady, by the Rev. T. Thomason .....	600
R. Downie, Esq. ....	320
Rev. J. Parson .....	800
— H. Martyn .....	200
— D. Corrie .....	200
— T. Thomason .....	200
— T. Thompson .....	200
— D. Brown .....	200
R. M. Bird, Esq. ....	200
A Lady, by the Rev. D. Brown .....	150
Mr. Templeton .....	160
— Myers .....	100
— Gardiner .....	100
— Brandt .....	20
— Torkler .....	50
— Wallis.....	50
— Da Costa .....	150
— Hulleman .....	100
A Friend, by the Rev. D. Brown .....	200
James Alexander, Esq. ....	200
Mr. Longsheeth .....	100
Mr. and Mrs. Bryant .....	50
W. Egerton, Esq. ....	100

\* A Sicca Rupee is 2s. 3d.



# APPENDIX.

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## A.

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### No. 1.

*From the Rev. Mr. —, to the Rev. Mr. —.*

*April 23, 1800.*

THE Welsh Bibles are all sold, every copy. I applied, through the interest of a friend in London, for 300; but too late: the Bishop of St. Asaph applied on the same day in vain. Soon after they were published, I informed my good Bishop what reception they met with; and intimated a suspicion that the whole edition would be too few to supply the country. He thanked me for the pleasing account I gave him of the grateful Welsh, as he called them, and said "that I might depend upon his endeavours to procure them a fresh supply of Bibles." Last Tuesday I wrote a long pressing letter to his Lordship on the subject, earnestly begging his interest to procure a new edition. Now let Welsh prayers further the business, and prevail.

### No. 2.

*From the same to the same.*

*April 30, 1800.*

I HAVE received my good Bishop's answer to my late application to him; he says; "I have done all I could



respecting the Welsh Bibles, and shall always be glad to forward what you wish. I wrote to Dr. Gaskin lately upon the subject, but whether I can be of any further service I know not."

That a great deference will be paid to a Bishop's application is unquestionable: but in order to make sure work of it, I wish his application to be seconded *immediately* by others from the principality, and by some of the Welsh Bishops, if it is practicable. Have you any acquaintance in the country of influence with any of the clergy, that would lay a fair statement of the case before the Bishop of St. Asaph in particular? In my opinion, a proper and pressing application made now immediately, would be more likely to succeed, than in the course of a few years to come; especially as the business is already opened by a Bishop, *and a full proof given that the last edition was far too few to supply the country.* Could you stir any of the South-Wales men to prevail with the Bishop of St. David's to act? The more the better; for it is a great undertaking, and the Society like to give themselves consequence.

### No. 3.

*From the same to the same.*

June 10, 1800.

My friend — has been lately to visit his friends in Cardiganshire, and is just returned. At my desire, he made particular inquiry respecting the Welsh Bibles, and found that *next to none* went to that country, and that people every where inquired anxiously after them, and lamented that they could not get any supply; so that it evidently appears that the last edition went but a little way towards supplying the wants of all Wales, and, as far as I can learn, were very partially distributed. Then I ask, should not something be done, and immediately? I have written to my Bishop, and

he to the Society; since then, I got a friend to call on Dr. Gaskin, to ask if they had any intention of publishing another edition. The answer was '*No, we have not.*' Still if the clergy in Wales were to petition their Bishops to apply, I have no hesitation to say it would be done. I desired — to ask those he met with in the south, whether they were willing to do this?—they all said, yes. And this, I think, should be the first step, and done without delay; for the Society are exceedingly rich; *only we must dance attendance long before they do any thing.* If this plan fails, would it not answer to Mr. Jones, the printer, at Chester, to publish an edition in large 12mo.; such as the London Society sell for 3s., which perhaps he could afford for 4s. 6d. or 5s. These would be large enough for all but aged people. In case the printer thought the undertaking too great, could not a company be formed in Wales to take the business on themselves (and permit me to answer for the expenses of one or two hundred copies), and sell them at prime cost? Or if this will not be thought an eligible plan, suppose we set a collection on foot through England and Wales, in order to print a cheap edition for the accommodation of the poor, and sell to those who can afford to purchase, at an advanced price. Some of my friends amongst the clergy in this country have urged me to undertake this method, and promised their assistance; and they had no doubt it was very practicable, even in these trying times. The disposal of the whole edition would, upon this plan, be in our power, which would be no small accommodation.

## No. 4.

*From the same to the same.*

*July 24, 1800.*

I HAVE wrote to some of my friends amongst the clergy in Cardiganshire and Carmarthenshire, recommending to them to fix on some leading person to draw up a petition to their

Bishop, signed by all the clergy of their neighbourhood, requesting him to apply to the London Society for a fresh supply of Bibles, and have received the most flattering answers, promising to exert themselves to the uttermost of their power in this business. *The Society are very rich*: therefore, I feel no delicacy in pressing them; but the dearness of paper at this time, I fear, will be made a material objection. Promising to take a considerable number off their hands immediately, will be no sort of inducement for them to print: *they are above all that, being so rich.*

Mr. Jones, the printer, at Chester, is willing to undertake an edition, on condition that 1,500 are paid for as soon as printed; and he engages to sell for 3s. 6d. or perhaps for 3s. 4d. the same sort as the Society sells for 3s. But I think he must mean *unbound*. The binding will be a shilling more, at least.

In case the Society *can be prevailed upon* to undertake an edition some time hereafter, yet, so far as I can be able at this distance to judge, an edition of 3,000 or 4,000 might be sold before the Society's comes out. But of this matter you are far more competent to judge. The nature of the case requires considerable exertions, which I dare say you will not be wanting to bestow.

## No. 5.

*From the same to the same.*

July 20, 1802.

WE have long talked about another edition of Welsh Bibles, which I doubt not is greatly wanted, in South Wales, in particular. *I have repeatedly tried the Society for promoting Christian Knowledge, through the medium of my friends, men of influence, and found that no further help is to be expected from them now; they gave a decided answer more than twice over.* The business should not be given up; for it may be accomplished with a little faithfulness

## *Appendix A.*

and exertion, without much labour, upon this plan. Let there be three or four faithful men appointed in each county, to collect subscribers' names, and receive their subscription-money, and to deliver the books when ready, for 6s. a piece; (only the two Testaments in 8vo.) half to be paid at the time they subscribe, and the other half when they receive the books. Let there be a collection made sufficient to enable us to let the poorer sort have a Bible for 3s. and those who have no money, gratis. I have no hesitation to say, that a sufficient sum for such a purpose might soon be obtained. Suppose we print 7,000 copies; and sell 2,000 at 6s., 4,000 at 3s., and give 1,000 copies away gratis. Upon this plan, we shall want only 900*l.* to make up the deficiency, upon the supposition that 6s. per copy will pay the printer and binder, and carriage; which doubtless will be enough; for paper will soon be reasonable in price: and this 900*l.* could soon be gathered by a few ministers. I have no objection to any improvement of the plan that you or any other shall point out.

As soon as you gather all the subscribers you can find, in every corner of the principality, then begin to collect for the fund that we shall want. In England we may begin as soon as the plan is finally fixed upon, in order that we may find money to purchase paper with.

But the grand difficulty is yet to come. Where can we find a sufficient number of men to distribute the Bibles with impartiality, in the fear of God? Every one has his relative, his favourite, his pious kind neighbour; these must be favoured at the expense of justice and mercy, against conscience and against duty.

If this business is seriously taken in hand, the plan must be well matured, and faithfully executed; and we must try not to accommodate any particular sort, but all men that want Bibles, and upon the terms they can afford.

## *Vindication of the Bible Society.*

### **B.**

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#### *Extracts from the Minutes of the British and Foreign Bible Society.*

ON the 1st of November, Mr. Charles thus writes.

"I have sent you one part of the Bible, as correct, I believe, as I can make it. My assistants left me last week. Since then I have gone over it all myself the second time, and have made some additional corrections which escaped our notice the first time. In correcting the press, more may be observed; but none, I believe, of any consequence. I have really bestowed upon it every attention in my power, and spared no pains or labour to send the Committee a correct copy. I have particularly examined every word, every letter, and every stop. I have compared eight different impressions together, in the Welsh language, and three in English, deemed correct ones, to help me to fix the stops, the placing of which, in some instances, materially affects the sense. I found some words omitted in this impression (that of 1799) which have been replaced; others were changed through carelessness, which have been duly restored. The stops in general we found properly placed, more so than in any other impression. In those we have altered, we had the English copies for our guides. The alterations in the spelling consist mostly in the omission of one of two letters, where one was quite sufficient; as *hyny* instead of *hynny*, &c. We found the negative prefix *di* often put where the prepositive *dy* ought to have been. This error we have corrected in very many instances. The remaining parts shall be corrected uniformly with this, and I hope every part will be ready long before it is wanted."

N. B. In this letter Mr. Charles also notices the exertions of the Bishop of Bangor in his diocese, in behalf of the Society. His Lordship had sent off the plans transmitted to Mr. Charles to the Rural Deans, and instructed them to solicit the benefactions of the well disposed to the views of the Society.

Nov. 6, Mr. Tarn writes to Mr. Charles :

“ In behalf of the Committee of the British and Foreign Bible Society, I beg leave to communicate their warmest acknowledgments to yourself and friends for your diligent attention to the correction of the Welsh copy of the Bible, which came safely to hand yesterday.

“ The Committee fully approve of the remuneration made by you to one of your assistants ; and as you have been put to some expense for their board, they purpose making you an acknowledgment, when they have the pleasure of seeing you.

“ An answer has been received from the Syndicate, who have accepted the order of the Committee ; but as their furnaces, &c. for the stereotype, are not so forward as they expected, it will be unnecessary for you to use *extraordinary* exertion in correcting the other parts ; although there is no doubt but when the necessary preparations are completed, they will proceed rapidly.”

December 3. Read a letter from the Rev. Thomas Charles, declining any pecuniary remuneration for his services in preparing the copy of the Welsh Bibles,

# C.

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## *From the Records of the British and Foreign Bible Society.*

### No. 1.

#### *From the Lord Bishop of London to Lord Teignmouth.*

My Lord,

Fulham, Jan. 10, 1805.

I HAVE the honour of enclosing to your Lordship a letter I have just received from Dr. Gaskin, Secretary to the Society for promoting Christian Knowledge; and also an extract of a letter from Mr. Roberts, a respectable Welsh clergyman, to him. The facts he states are, without doubt (if correctly stated), of considerable importance; and I think your Lordship will agree with me, that the first step should be to put a stop to any further progress in the edition and the distribution of it, till strict inquiries are made into all the circumstances of the case, which certainly deserve very serious consideration.

I have the honour to be, &c.

### No. 2.

#### *From Dr. Gaskin to the Lord Bishop of London.*

My Lord,

Bartlett's Buildings, Jan. 9, 1805.

I TRANSMIT the enclosed extract to your Lordship, by direction of the Society for promoting Christian Knowledge, and have further to add; that Mr. Roberts is a very respectable clergyman, and an eminent Welsh scholar, and was employed by our Society in correcting the press of our last Oxford edition of the Welsh Bible and Prayer Book, to

which he had been recommended by the Principal of Jesus College. This communication is directed to be made to the several Bishops whose names appear as Vice-presidents of the British and Foreign Bible Society.

I am, my Lord, &c.

### No. 3.

#### *Extract of a Letter from the Rev. John Roberts to Dr. Gaskin.*

December 31, 1804.

I WOULD now beg leave to trouble you with an article of intelligence, which I think demands serious notice: The Society established with the designation of the "British and Foreign Bible Society," is now about to print an edition of the Bible in the Welsh language. But (*horrendum est dictu*) it will be an edition that will do much harm. The orthography of the copy prepared for the press is very much changed and altered, and makes the language a different dialect from that of the Bible in present use. I judge of it by the specimens which I have seen in some other Welsh publications. This measure I consider pregnant with many bad consequences, and methinks should not be suffered to be carried into effect. It is an innovation that I am sure will not be approved of by the worthy Bishops who have entered their names as Vice-presidents to the Society. Were they made acquainted with it, I do believe that the evil may be nipped in the bud. I have, therefore, taken the liberty of troubling you with this account of it, as I think you may have an opportunity of communicating it to their Lordships.

The present orthography of the Welsh version of the Bible has been thought, for centuries, not only unexceptionable but a model of purity and correctness, and considered as the established standard of criticism and pure language. Any



departure from this national standard will be particularly inconvenient to the public. The whole care of the edition in question, I understand, has been committed to two leading characters among the Methodists, and this new system of orthography is introduced by them: and I cannot help thinking that the Society is misled in the execution of its charitable designs. Pocket Bibles are not so much wanted as Bibles with large types. This new edition seems more intended for the use of children and itinerant preachers than that of Christian families.

## No. 4.

*From Lord Teignmouth, to the Rev. Mr. Owen.*

Dear Sir,

*Clapham, January 10, 1805.*

THE enclosed, from Mr. Agutter, I received yesterday, and the others, from the Bishop of London, this morning. Mr. Roberts may be right in his opinion of retaining the ancient orthography (*judicent periti*); but a mere alteration in it will not justify his apprehensions or insinuations. If you think it necessary to have an earlier meeting than usual, for the purpose of taking the business into consideration, I can attend any day next week; but I suppose the edition is not so far advanced as to make this necessary. At all events, you will agree with me in the propriety of laying the papers before the Committee at their next meeting.

I could say much upon the business, but I reserve my opinion for a verbal communication with you.

I am, &c.

## No. 5.

*From the Rev. Mr. Agutter to Lord Teignmouth.*

My Lord,

*Asylum, Jan. 9, 1805.*

I TAKE the liberty of addressing your Lordship, because I

once was honoured with a letter from your Lordship in favour of the Bible Society.

A letter was read yesterday at the Society for promoting Christian Knowledge, from a clergyman in Wales, who is peculiarly well conversant in that language, that in the new edition of the Bible in Welsh very unwarrantable liberties are taken in altering the translation. For this there can be no authority; and it has already excited a prejudice against the designs of the Society. Perhaps some alterations might be desirable, yet without an adequate authority it would establish a dangerous precedent.

I have the honour to be, &c.

## No. 6.

*From Lord Teignmouth to the Rev. Mr. Owen.*

Dear Sir,

*Clapham, Jan. 21, 1805.*

I HAD the pleasure of writing to you on Friday last, directing my letter to Fulham, not being apprized that you were at Cambridge, and not likely to return before the end of the month. My letter contained one from the Bishop of London, with a letter addressed to him from Dr. Gaskin, enclosing one from a clergyman of Wales, I think of the name of Roberts. The latter complains of the alterations proposed to be made in the orthography of the edition of the Welsh Bible to be published by the Bible Society, and has been communicated by a resolution of the Bartlett's Buildings' Committee to *all* the Bishops our Vice-presidents. He may, for what I know, be right, and I promised the Bishop the matter should undergo a full examination and discussion; but I think the terms of the complaint somewhat violent, and the mode of communication by the Bartlett's Buildings' Society, not very friendly. We want only to know the truth, and to do what is right. I could not, from my own recollection, inform the Bishop of the state of the case, but it may be pru-

dent to adopt his recommendation, not to commence the printing until the matter has been fully investigated. I think all that was proposed was to correct the orthography, which Mr. Roberts violently opposes, with some insinuations about Methodists. If my letters have been forwarded to you, they will explain the whole matter; and I should be glad to have your sentiments, with information as to the state of the printing; and if so, I must request the favour of you to return them to me, that they may be laid before the Committee next Monday. If they are deposited in your house at Fulham, I must get them back; but an order may be necessary, perhaps, for the delivery of the packet, which is addressed to you, as Secretary to the British and Foreign Bible Society. I shall address this to you at Cambridge, in the same way, and I will beg the favour of an answer to it.

I am, &c,

### No. 7.

#### *Extract of a Letter from the Rev. Mr. Owen, to Lord Teignmouth.*

My Lord, *King's College, Cambridge, Jan. 15, 1805.*

THE proposition submitted to the Committee, on the part of the Rev. Mr. Charles, of Bala, was to accept of a copy of the last Oxford edition of the Welsh Bible in a corrected form. He assured the Committee, by letter, that the errors in that edition were very numerous; and that he had, with the assistance of two Welsh clergymen, corrected the errors of the press, and amended the orthography, by striking out many superfluous consonants. The Committee could see no wisdom in rejecting a proposition which promised to facilitate their labours, and produce a greater degree of correctness in their edition than had been found in the preceding ones. They therefore enjoined their Secretary to write to the Syndics of the Cambridge University press,

to know how far such a proposition would be acceptable to them, or whether they had any alternative to propose. No decisive answer was returned to this letter. The Secretary, therefore, made it part of his business, immediately upon his arrival at Cambridge, to inquire for the definitive answer of the Syndics to the proposition of the Society. The substance of that answer was, that the Syndics being equally interested with the Society to render their stereotype edition correct, would be glad to print from the best copy which the Society could procure for that purpose,

## No. 8.

*From Lord Teignmouth to the Rev. Mr. Owen.*

Dear Sir,

*Clapham, Jan. 16, 1805.*

I THANK you for your ready acknowledgment of my letter, and hope to receive your further remarks, when you have seen the papers which I transmitted to your address at Fulham; but I will be obliged to you to return them to me, by the post of Friday, that I may have them on Saturday; otherwise they will not be in time for the Committee on Monday. I am unfortunately precluded from attending it, as I must attend a general county meeting of Lieutenancy at Epsom.

Mr. Macaulay has had some conversation with Mr. Charles, and I find the alterations made by him to be as follows: Typographical errors, orthographical mistakes, and the insertion of passages omitted. Mr. Charles, with his assistants, examined seven or eight editions of the Welsh Bible, and found the last printed the least correct. It contained an innovation by the introduction of a *J* (which the Welsh language does not possess, I understand), to express Jehovah, and Mr. Charles followed the older editions in omitting it. He laid it down, as a fundamental prin-

eiple, not to change the translation. Mr. Macaulay has desired him to put down what he has done in writing. We have, I think, a good case, but I am open to any conviction. I rather apprehend an unnecessary alarm has been raised.

## No. 9.

### *From Lord Teignmouth to the Chairman of the Committee.*

Dear Sir,

Clapham, Jan. 19, 1805.

THE necessity of my attendance at a general meeting of the Lieutenancy of the County of Surrey, convened by my particular direction, will deprive me of the pleasure of meeting the Committee on Monday next. I must, therefore, beg the favour of you to lay before them the enclosed copy of a letter from the Rev. J. Roberts to Dr. Gaskin, a note of Mr. Agutter to me, and a letter which I received from Mr. Owen in reply to one from me on the subject of the above.

There are some passages in Mr. Roberts's letter which do not merit a momentary notice from the Committee; but the part which requires attention, is a strong protest against the corrected edition of the Welsh Bible, proposed to be published by the Society. A copy of it was sent by Dr. Gaskin to the Bishop of London, who communicated it to me: that copy, with Dr. Gaskin's letter to the Bishop, is with Mr. Secretary Owen, and the copy now enclosed was forwarded by Dr. Gaskin to the Bishop of St. David's.

The Committee will, I doubt not, concur with me in opinion, that the subject of it should undergo the fullest examination; and, in the interim, that the printing of the Welsh Bible should be suspended.

In the publication of the Welsh Bible, the Committee most properly considered it their duty to make the new edition as correct as possible, and, confiding in the judgment and ability

ties of Mr. Charles, they accepted his assistance in preparing that edition for the press. The zeal and assiduity with which that gentleman has discharged the task, are entitled to the grateful acknowledgments of the Committee; but the propriety of his emendations (as far as orthography is concerned) has been questioned by a clergyman of respectability, who, I am informed, superintended the very edition which Mr. Charles has corrected; and the Committee of a society which deservedly holds a high place in the public estimation, has given its sanction to the objections of Mr. Roberts. Its opinion will naturally have great weight, and may have a prejudicial influence on the interests and success of our society, if they should persevere in printing the Welsh Bible without a full consideration of those objections. They would, indeed, have merited the attention of the Committee if they had come before them in any other mode; and this observation naturally suggests the propriety of the minutest investigation of the emendations proposed, and of the objections stated. It cannot fail to do credit to the candour and impartiality of the Committee, and their final determination, whatever it may be, can then be made with confidence.

Admitting the judgment of the Committee to be fully satisfied with the alterations made by Mr. Charles, such a conviction would not be sufficient to authorise the printing of the Welsh Bible with those alterations at present. The effect of them, we are told by Mr. Roberts, is to make the language a different dialect from that of the Bible at present in use, and that any departure from the established orthography will be particularly inconvenient to the public. Mr. Roberts, indeed, appears to have formed his opinion on the supposed alterations without having seen them, and to judge from other specimens of novel orthography; but it would be idle to repel his objections by such a remark; it is more becoming, in my opinion, to meet them fairly, examine them coolly and impartially, and thus ascertain their validity, in a firm resolution to yield to them, if valid. Till this examination be made, we shall not be properly qualified either to maintain or renounce the

proposed amendments, and still less to satisfy the public mind (an object of the greatest importance at all times, and most peculiarly so on the present occasion), if ultimately it should be thought advisable to print the Bible in its amended form.

I could say more on the occasion, but I should probably only anticipate what will occur to others. I shall therefore only say, that if I could have had the honour of attending the Committee on Monday, I should have suggested the propriety of appointing a special Committee for making this investigation. I shall be very willing, for my own part, to assist at it.

I am, &c.

### No. 10.

#### *Extract of a Letter from the Rev. Mr. Owen to the Chairman of the Committee.*

*King's College, Cambridge, Jan. 19, 1805.*

I BEG leave to transmit to you, for the information of the Committee, the result of my communication with the Syndics of the University press on the subject of the Welsh text.

Having laid before them the difficulties which had been started by Mr. Roberts, and the objection made to Mr. Charles's system of correction, I found them disposed to concur with me in opinion, that some referee, of competent knowledge and character, should be resorted to, in order to decide between the parties. They have, upon inquiry, discovered a gentleman whom they would recommend to the Committee for that purpose. This person is the Rev. Walter Davies, of Myford, near Welsh Pool. He is said to be a very considerable Welsh scholar, and a man of general erudition. Under the direction of the Syndics, I have written to this gentleman, in order to know whether he will undertake the trouble of comparing our copy, as revised by Mr. Charles, with the last Oxford edition, as corrected by Mr. Roberts; and upon receiving his answer, I shall lay it before the Syndics and the Committee.

It is certainly of importance to the interests of religion and literature, that our edition should have the benefit of the best correction. It is also of no less importance to our public character, that we should authenticate our corrections by the most unsuspicious testimony. The propriety of our corrections has been questioned, and that in terms of great seriousness and formality. The charge brought against us implicates at once the Committee of our Society, and the Syndics of the University press. The mode of arbitration, therefore, to which I have adverted, appears the only expedient to which both the parties implicated can have recourse, as well to satisfy their own minds as to silence the complainants.

## No. 11.

*From the Rev. Mr. Davies to the Rev. Mr. Owen.*

Rev. Sir,

Feb. 4, 1805.

YOUR favour of the 19th of January, owing to some delay or other, did not reach me till yesterday, February 3d. It is necessary I should mention this circumstance, that I might not appear to neglect a matter of so great importance as the subject of your letter.

I have some years ago paid a good deal of attention to the different editions of the Welsh Bible. It is generally agreed that the translation has great merit; few languages being so constructed as to come so near the originals. The octavo edition of 1746 is allowed to be an improvement on those preceding it. Its duplicate, in 1752, was more neglected. In the last Oxford folio edition, more innovations were adopted than in any prior edition since that of Bishop Parry. These innovations were pointed out to the late Dr. Bagot of St. Asaph, and to the present Bishop of Oxford, and they were accordingly avoided in the following octavo edition, published by the Society for promoting Christian Knowledge, in the year 1801. Corrections and alterations in the orthogra-



phy of any language, when founded on substantial authority, may be tolerable in profane history; but by introducing innovations, verbal or literal, into the sacred code, the critic meddles with edge-tools. The common people, forming probably the majority of the Scripture readers, seeing alterations adopted, without being qualified to judge of their merit, may thereby be led into endless series of doubts and difficulties.

However, I cannot presume to judge of the merit of the corrections you mention in your letter, without seeing them. I premised this much, to shew that I am rather biassed against innovations in the translation of the Scriptures, for the very strong reasons just now mentioned. Giant Johnson shrunk at the idea of attempting to change the orthography of the English language, though evidently standing more in need thereof than the Welsh; and that chiefly because in the Welsh alphabet every character is expressed by a simple sound, which never varies and is never mute.

I cannot well guess what the alterations in the orthography you mention consist of. The style is so simple, yet elegant, that I think it cannot be improved. The dialect is the North-Walian, adopting a termination of verbs of the third person singular that is peculiarly South-Walian. This termination, by analysis of language, may probably be found to be the most natural, and that it was not *hastily* adopted by the learned translators, and consequently should not be hastily displaced.

I have always regretted my want of knowing Hebrew. Can Hebrew pronunciation be so vague as to account why several Hebrew proper names are not written or pronounced exactly alike in scarcely any two of the living languages? If the English translation from the Hebrew retains a similarity of sound in the proper names, why does the Welsh differ so much?—as, for instance:

Adam - - - - - Adda

David - - - - - Dafydd

Elijah - - - - - Elias

Elisha	- - - - -	Eliseus
Ahasuerus	- - - - -	Ahasferus
Isaiah	- - - - -	Esay
Egypt	- - - - -	Aipht
Nebuchadnezzar	-	Nabuchodonosor.

It may not be worth while to place the former instead of the latter in the book of Daniel. Was not Nabuchodonosor the grandfather of Nebuchadnezzar, surnamed the Great?

These slight alterations may have been adopted by translators to preserve peculiarity of idiom. In the New Testament, also, they are sometimes to be found. Rome is opposed by Rhufain; but nothing passes the English James for Jacobus. However, the originality of Hebrew names seems to be better preserved in the Welsh Scriptures than in several scriptural tracts in that language, where Moses is rendered Moysen; Solomon, Selyf; &c.

If you will send the corrected Welsh copy to me by the Shrewsbury mail, I shall return it as soon as possible, and at the same time submit some observations for your further consideration. It would not be (necessary) to send me a copy of the last Oxford edition as it stood, for I have one by me already.

I remain, &c.

## No. 12.

*Extract of a Letter from the Rev. Mr. Roberts to  
Mr. Thomas Smith.*

*Dymerchion, near St. Asaph, Feb. 14, 1805.*

I THINK those alterations which do not affect the meaning of words very exceptionable, as they will have a tendency to create a new and unnecessary dialect, and consequently great confusion in the language of the country: but I chiefly object to a principle of radical mutation, which will alter and change the original acceptation of words in all the books and Bibles which we have in present use. Though it consists in

nothing more than changing the use of a single vowel, yet as it involves questions of negation and affirmation, and the greatest distinction in ideas which words can express, I cannot help viewing it as a measure very pernicious in its consequences.

An adverbial particle, *di*, is now used in composition as an augmentative and negative prefix. Our innovators propose to express the prefix that enhances the signification of words by using the vowel *y* instead of *i*, and the particle *dy* instead of *di*, and consequently strip *di* of its present augmentative force in composition. The vowels *i* and *y*, in the Welsh language, have very different sounds, and will be soon the means of producing the change and effect which our innovators desire. The *i* is pronounced like the English long *e* in *we*, and the *y* somewhat like *u* in *unto*. In our present orthography, the prefix *di* is used as an augmentative particle; and, consequently, those words to which it is prefixed in that sense, will lose their present import when the original acceptation of the prefix is changed. *Diddanydd*, comforter; *Digassedd*, hatred; *Digasog*, hateful; *Diben*, purpose, or intention; *Diolcham*, we give thanks; *Digwydd*, happen; *Dilyn*, follow; *Diangol*, safe; *Difyr*, pleasant, &c. have their signification enhanced by the prefix *di*; but deprive it of its emphatic force, and confine it to a negative idea, and you will give the words an opposite acceptation to what they now have. If the conductors of the edition are consistent, and make all the alterations which their principle requires, the words I have now specified, and many more, will be wrested from their present station in the Christian church, and will produce a misunderstanding between the old and the new Bibles. *The Sabbath day will then indeed be to me a day of pain. I shall not be able to look into my Bible, or conduct the devotion of my congregation, without having my mind disturbed, and my feelings perpetually wounded. Like the British constitution, our Welsh orthography is already fixed and established: and any attempt to overthrow the one as well as the other, I think equally improper. The editions of Bishop Parry and Dr. Davies I consider as the standard of our lan-*

guage and orthography. I should be very sorry, for ever so many religious reasons, the worthy Committee of the British and Foreign Bible Society would sanction any departure from them.

I believe I can venture to write, as a matter of positive certainty, that the proposed deviations will not be acceptable to the principality.

## No. 13.

*From the Rev. Mr. Charles to Mr. Tarn.*

Dear Sir,

*Bala, Aug. 28, 1805.*

THE Rev. W. Davies has this week returned the parts of the corrected copy of the Welsh Bible, which I sent him by the desire of the Committee. A letter, enclosed, contained the following intelligence, which I here copy, though perhaps no manner of importance may be attached to it, as every thing is already settled unalterably with regard to the subject he writes about.

*Mr. Davies' letter.*

“Rev. Sir,—Some time ago you informed me that the Society for promoting Christian Knowledge had undertaken to print 20,000 Bibles, and the new Society as many, and both Societies taking the edition of 1746 as a copy. I do not know by what instigation the former Society has given the edition of 1752 to be corrected by three persons, whereof I have the honour of being one; Mr. Roberts, of Dymarchion, and Mr. Parry, of Llanasoph, are the other two. Indeed, I approve of the edition of 1752 more than that of 1746, as it has fewer circumflexes, and fewer inflexions of Hebrew and Greek names. I do not see the propriety of inflecting Hebrew and Greek names at all. Dafydd without changing to Ddafydd Nafydd, would bear it very well; though it may appear stranger in that name than in any other; but “un yn Nau,” and “un yn Methel,” &c. is intolerable.—I hear Mr. W. O. is now employed by the new Society to prepare the

copy of 1746 for the Cambridge press. I hope he is not permitted to meddle *with any thing in it*, save typographical errors, &c."

I add no reflections of my own, as they can answer no useful purpose; but I thought perhaps the Committee for conducting the press should be apprised of what was going on respecting the Oxford edition of the Welsh Bible. I find great discordancy prevails respecting the orthography to be adopted. However, I am glad we are likely to have plenty of Bibles. I would just observe, that the edition of 1752 was the copy from which the edition of 1799 was printed, *all the errors of which it had copied*. The copy of 1799, which is the same as 1752, I have by me, very nearly completely looked over and corrected; and the orthography, upon the whole, is preferable to the copy of 1746. However, both are intelligible, and both will have those who will patronize them, and therefore it is not material which is taken. Only, as the two Bibles are now a printing, and will appear in the country about the same time, if the orthography had been exactly the same, perhaps it (would) have been as well. With due respect to the Committee,

I am, &c.

The difference of orthography in the two editions will be evidently perceived by looking over my former Statement. Some words are spelt better in the copy of 1746; as *dyma*, *brenin*, *gwlaw*; and not *dymma*, *brenhin*, *glaw*.

### No. 14.

*From the Rev. Mr. Beynon to the Bishop of St. David's.*

My Lord,

*Llandilo, May 29, 1805.*

I AM honoured with your Lordship's favour of yesterday's date; and, in answer to the inquiry therein contained, I beg leave to say, that I consider the octavo edition of the Welsh Bible, printed for the Society for promoting Christian Knowledge in the year 1752, to be much the best edition to print

from, though it wants the Apocrypha, which may be had from any other edition. That printed in Cambridge in 1740, is more complete, or full, than the above, but not nearly so correct.—There were seven editions of the Welsh Bible printed in the course of the last century, five of which I am possessed of, and have seen the others; and having had frequent occasions to compare them, during a long series of years, I think your Lordship may rely on the opinion I give in favour of that of 1752.—I prefer this edition to any of the folios printed for the use of churches, for the following reasons.

The edition printed in 1620, being the first of the improved translation, is pretty correct, though the orthography differs in some instances from the present; but it is become so scarce that there are few, if any, perfect copies to be found.

The Bible printed in 1690, and now used in most churches, is a handsome volume, but there are many inaccuracies in it.

A young gentleman of Jesus College was curator of the press under the Oxford Delegates for the last folio edition, printed in 1789; but he discharged this duty so carelessly, that he copied the errors of that of 1690, and added others of his own, not to mention his having altered the orthography of the Hebrew and Greek proper names, to make them correspond with the Welsh idiom.

This, not having been done in the former editions, has an unusual sound; and the alteration was not well received either by clergy or laity.

With regard to the mode of printing any future edition, I believe it is the general wish that no attempt may be made to introduce the new orthography adopted by Mr. Owen in his Welsh Dictionary, which, I am persuaded, would be universally disliked, and would operate almost as a prohibition to read the Bible.

The safest rule would be, to follow strictly the orthography of the edition of 1752, which was printed in London under the eye of Mr. R. Morris, of the Navy Office, who corrected the press with unusual care, and who, from his perfect knowledge of the language, was every way qualified for the under-

taking.—I am sorry to have trespassed so long on your Lordship's attention, and have the honour to be, &c.

## No. 15.

*From the Bishop of St. David's, V. P. to the Bishop of London, V. P.*

My Lord,

*Abergwilly, July 13, 1805.*

I HAVE enclosed a letter from a clergyman of this diocese, very learned in the Welsh language, which contains material information for the Committee of our Bible Society. I procured the information for the Bishop of Bangor, at his request, who is a Delegate of the Oxford press. He thought Mr. Beynon's opinion of consequence, with a view to the edition of the Welsh Bible printing at Oxford. It seems, therefore, not of less consequence to the Bible Society, and will probably be not unacceptable to those who are concerned in superintending the edition of the Welsh Bible printing, or to be printed, for the Society.

I am, &c.

## No. 16.

*From the Rev. Mr. Owen to Dr. Gaskin.*

Rev. Sir,

*Fulham, 7th Oct. 1805.*

THE Lord Bishop of St. David's having communicated to the Committee of the British and Foreign Bible Society some information which his Lordship had received from the Lord Bishop of Oxford, relative to the Welsh edition of the Bible about to be printed by the Society for promoting Christian Knowledge; from which it appears that the edition of 1752, and not the edition of 1746, would be ultimately adopted as the standard by that Society; I am instructed, by the Committee of the British and Foreign Bible Society, to request that you will have the goodness to acquaint them whether any resolution to that effect has yet been passed.

I have the honour to be, &c.

## No. 17.

*From Dr. Gaskin to the Rev. Mr. Owen.*

Rev, Sir, *Bartlett's Buildings, October 8, 1805.*

I AM instructed by the General Committee of the Society for promoting Christian Knowledge, in reply to your letter of the 7th inst., to transmit to you a copy of the Society's Resolution, respecting the proposed edition of the Bible in the Welsh language.

"Resolved, *March 12, 1805.*

"That a new edition of the Bible, with the Apocrypha, and Service and Singing Psalms, in the Welsh language, be printed for this Society, and published, consisting of 20,000 copies, according to the pattern of that printed for the Society in 1799, including all that *that* book contains, together with the Ordination and Consecration offices in their proper place, as printed in the edition of 1746; and that the same be subject to the revision and approbation of the Bishop of Hereford, and of the Welsh Bishops, according to the Act of Uniformity; and that such approbation be prefixed to the new edition."

I am, &c.

## No. 18.

*From Lord Teignmouth to the Bishop of St. David's.*

My Lord, *Clapham, Oct. 29, 1805.*

WHEN I had the honour, in July last, to receive, through the Bishop of London, your Lordship's suggestion, that the edition of the Welsh Bible of 1752 should be followed by the British and Foreign Bible Society, in preference to that of 1746, I mentioned my intention of communicating it to the Society. The apprehension which I expressed to your Lordship at the same time, that the progress made in printing the Welsh Bible might prevent the adoption of your Lord-



ship's recommendation, appears to have been ill founded, and the matter is still open for decision. The resolution of the Bible Society, "to print from the edition of 1746," was founded on the precedent of a similar resolution, which was understood to have been adopted by the Society for promoting Christian Knowledge. The propriety of a conformity in the editions of the Welsh Bible, to be circulated by the two Societies; the conviction that the selection of the best edition to be followed had received the fullest consideration of the Society for promoting Christian Knowledge, and that the resolution of that Society had the sanction of the Bishops who are members of it, were the reasons which induced the Bible Society to follow their precedent. Upon reference, however, to the resolution of the Society for promoting Christian Knowledge, it is not perfectly clear from it, that it was intended to adopt the edition of 1746, although I have reason to believe it was so understood.

The Bible Society, notwithstanding the intimation in the Report of the Committee to the subscribers at large, that it had been determined "to follow the example of the Society for promoting Christian Knowledge, in printing from the edition of 1746," would, therefore, I imagine, consider themselves at liberty to adopt the suggestion of your Lordship, as it must be their wish to pay every respect to so high an authority. But as the Act of Uniformity subjects the Welsh Bible to the revision and approbation of the Bishop of Hereford and the Welsh Bishops, it would, in my opinion, be most satisfactory to the Bible Society (considering the preceding circumstances) if your Lordship would condescend to nominate some person or persons to prepare such a copy for the press as would be likely to meet your Lordship's approbation, and that of the other Welsh Bishops, a sanction which would preclude all possible objection.

I venture to offer this suggestion to your Lordship, without any communication with the Bible Society. It is dictated by an anxious wish to adopt the most unexceptionable mode of proceeding in a matter of so great importance;

and this motive will, I trust, apologize for the liberty I have taken in offering it to your Lordship's consideration.

I have the honour to be, &c.

## No. 19.

*From the Bishop of St. David's to Lord Teignmouth.*

My Lord,

*Durham, Nov. 30, 1805.*

SINCE my last letter to your Lordship, - I have heard from the Bishop of Bangor ; from whose letter the following is an extract :

“ I have taken much pains to collect the opinions of the most judicious clergy, both in my diocese and that of St. Asaph ; with some of whom I have conversed personally, and corresponded with many more, in order to produce a text which might deserve the approbation of my brethren, the Bishops, with whom it appeared impracticable to confer, without occasioning delays of much inconvenience, by any other means than by submitting the result of my inquiries to them : which is, an unanimous advice to abide by the text of 1752, with the orthography of Dr. Davies in proper names. But it happens, upon examination, that the text of 1752 is far from being exempt from typographical errors. Two clergymen therefore have been some time employed in collating this, with a view to correct these errors ; when it is proposed to submit the text, book by book, to two more of acknowledged credit in this matter. Had we had the interval of two or three years before us, a Committee from the several dioceses in Wales had been the more regular, and probably the most approved plan. As matters stand, this seemed wholly impracticable.”

As your Lordship will, I am sure, be interested in any attempt towards the diffusion of religious knowledge, I have enclosed an abstract of the proceedings of a society established for that purpose, in the diocese of St. David's.

I have the honour to be, &c.

## No. 20.

*Extract from the Minutes of the British and Foreign Bible Society.*

“ 1805. Feb. 4.—The Sub-Committee appointed on the 21st of January, having completed their inquiries into the subject referred to them, now deliver their Report to the Committee of the British and Foreign Bible Society.

“ In the first instance, however, they think it proper to recapitulate the circumstances which occasioned their appointment.

“ It having been resolved that a new edition of the Welsh Bible should be printed by the Society; and the Rev. Thomas Charles, of Bala, having been pointed out to the Committee as fully competent, from his knowledge of the Welsh language, to prepare a copy for the press, he was, after some correspondence with him upon the subject, requested by the Committee to undertake it. It was also determined that this new edition should be printed at Cambridge, under the immediate sanction of the Syndics, whose credit, no less than that of the Bible Society, was concerned that it should be as complete and unexceptionable as possible; and an application was directed to be made to the Syndics for information, whether it would be agreeable to them to print the Welsh Bible from the Oxford copy, corrected by Mr. Charles, and if they would allow the Committee to nominate a person to correct the press.

“ On the 21st of January ult. the President stated to the Committee a communication made to him by the Lord Bishop of London, in consequence of a letter which had been addressed to his Lordship by the Rev. Dr. Gaskin, Secretary to the Society for promoting Christian Knowledge. This address was accompanied by an extract of a letter from the Rev. Mr. Roberts, stated to be ‘ a very respectable clergy-

man and eminent Welsh scholar, who had been employed by that Society in correcting the press of the last Oxford Edition of the Welsh Bible.' The extract states, that in the edition of the Welsh Bible preparing for the press by the Bible Society, improper alteration had been made '*in the present orthography of the Welsh version, which had been thought for centuries not only unexceptionable, but a model of purity and correctness, and considered as the established standard of criticism and pure language.*'

"It further appeared, that, by a resolution of the Society for promoting Christian Knowledge, it was directed, that Mr. Roberts's letter should be communicated to all the Bishops, Vice-presidents of the Bible Society.

"The Sub-Committee conceive it worthy of remark, that, although Mr. Roberts positively decides upon the merit of the Society's proposed edition of the Welsh Bible, he had never seen it, nor any specimen of it, as he himself expressly declares. His words are: 'It will be an edition that will do much harm. The orthography of the copy prepared for the press is very much changed and altered, and makes the language a different dialect from that of the Bible in present use. I judge of it by the specimens which I have seen in some other Welsh publications.'

"The Committee, however, upon the receipt of the President's communications, from deference to the opinion of Mr. Roberts, under the sanction which it had received from the Society for promoting Christian Knowledge; from respect to their Right Reverend Vice-presidents; and, above all, from an anxious desire that the edition of the Welsh Bible, to be published by them, should be liable to no just exception, instantly resolved, that a Sub-Committee should be appointed for inquiring into the grounds of Mr. Roberts's objection.

"The Sub-Committee have now, therefore, to report their own proceedings in consequence.

"Mr. Charles, in the first instance, was requested to explain the nature and extent of those corrections which he

had made in the Oxford edition of the Welsh Bibles; and he accordingly submitted to the Sub-Committee the accompanying Statement \*, which contains a full explanation of the rules by which he was governed in making such corrections.

"From his communications, the Sub-Committee understand he consulted eight editions of the Welsh Bible, all differing from each other, more or less, in orthography, of which, as they were informed, *there does not appear to be any fixed standard*. The variations in the Oxford edition of 1799, from the orthography of former editions, are by no means few; and the Sub-Committee having, by their own inspection, ascertained this point to the extent stated hereunder—

	1799.	1630.	1746.
Genesis i. 5. ... Bore .....	Borau .....	Borau .....	Borau.
ii. 1. ... Gorphenwyd....	Gorphenwyd ..	Gorphenwyd ..	Gorphenwyd.
4. ... dyma .....	dymma .....	dymma .....	dymma.
* xiv. 1. ... Brenhin .....	brenin .....	brenin .....	brenin.
1 Kings i. 1. ... ——— .....	———— .....	———— .....	brenhin.
Judges xv. 1. ... Chaniattâe.....	Chanhiadei .....	Chanhiadei .....	————
1 Sam. xvii. 36. Ammherchi ....	Amherchi .....	Amherchi .....	Amberchi.

—for their further satisfaction, they requested Mr. Charles to collect other instances, which accompany his Statement.

"These instances †, collected from the various editions of 1630, 1717, 1746, and 1799, shew the orthographical variations in each.

"Of the alterations in orthography made by Mr. Charles, in conformity to his rules, as far as they are connected with a knowledge of the Welsh orthography, the Sub-Committee will not pretend to give an opinion; with respect to other alterations, they appear to the Sub-Committee to be authorised by the plainest rules of criticism, and on this ground to be not only expedient but necessary.

\* Vide Appendix D.

† Appendix D.

“ The Sub-Committee, however, leave the decision on the corrections proposed by Mr. Charles to more competent judges ; but they feel a real satisfaction in being enabled to shew, that the confidence placed by the Committee in Mr. Charles has been amply justified ; and that, whatever determination may be made on the alterations proposed by him, they are not of a nature to confirm the strictures and suspicions of Mr. Roberts.

“ Resolved, That the above Report be received.

“ That a copy of the above Report, including Mr. Charles’s Statement, be communicated to each of the Vice-presidents of this Society.

“ That a copy of the said Report and Statement be also communicated to the Syndics of the Cambridge University press, who are finally to decide upon the merits of the copy, as corrected by Mr. Charles, and proposed for adoption by this Committee.

“ Ordered, that the above Resolutions be communicated, with the said Report and Statement.”

“ 1805. March 4.—Mr. Tarn reported, That, in compliance with the instructions of the last meeting, he had forwarded copies of the Report on the Corrections of the Welsh Bible, with the Statement, and Resolutions founded thereon, to the President, the Bishops who are Vice-presidents, the Secretaries, the Syndics at Cambridge, and to the Referee nominated by them, together with the copy of the Welsh Bible to the latter ; but as the business of copying the Welsh Statement is necessarily done by one person only, he has hitherto been prevented sending the Report, &c. to the other Vice-presidents, but expects to do it in a few days.

“ Read a letter from the Rev. John Owen, who, finding it impracticable to attend, enclosed several letters, and informed the Committee that he had, since the last meeting, written letters to accompany the Reports above-mentioned ; and had apprised the Syndics that Mr. Davies had accepted the appointment as Referee, and that the copy was forwarded for his inspection.

“ Read a letter from the Rev. W. Davies, of Myford, near Welsh Pool, dated 4th of February, 1805, accepting the nomination as a Referee, on the corrections made by Mr. Charles in the copy of the Welsh Bible\*.

“ Read a letter from the Rev. John Roberts, of Dymerschion, near St. Asaph, assigning some reasons for preferring his complaints on the supposed alterations in the Society's copy of the Welsh Bible to his Diocesan, rather than to this Committee; and containing some criticisms on the Welsh orthography†.

“ Resolved, That a copy of Mr. Roberts's letter, so far as relates to criticism on the Welsh language, be referred to the Rev. W. Davies and to the Rev. Thomas Charles respectively; and that inquiry be made of the former, as to the most eligible sizes for general use among the inhabitants of Wales.

“ Resolved, That Mr. Roberts be requested to furnish information respecting the number and prices of the small editions of the Welsh Bible mentioned in his letter, and where they are to be obtained; together with his opinion as to their correctness and execution.

“ Resolved, That when the above information is received, the same be submitted to the Sub-Committee, to whom the business of the Welsh Bible was before referred; and that they be requested to obtain such further information as can be had upon that subject, and report thereon.

“ Read a letter from the Rev. Timothy Evans, of Llanladam-trefeglwys, near Lampeter, Cardiganshire, enclosing the sum of seven pounds, as a donation from himself and his parishioners; and expressing their joy on hearing of the formation of this Society, and corroborating the former testimonies, as to the want of Bibles in the principality.”

“ 1805. March 18†.—Mr. Macaulay stated, that the Society for promoting Christian Knowledge had come to a reso-

\* Appendix C, No. 11.

† Ibid. No. 12.

† In connection with these extracts, vide Appendix C, Nos. 13, 14, 15, 16, 17, 18, 19.

lution, at their last meeting, to print an edition of 20,000 Welsh Bibles, of the crown 8vo. size, with Marginal References, agreeably to the edition of 1746, to be sold, bound, at 2s. 9d. a copy. He further stated, that it appeared that the Act of Uniformity had made provision for the due authentication of editions of the Welsh Bible; it being enacted, that no edition of the Welsh shall be printed, till it has been approved by the four Welsh Bishops, and the Bishop of Hereford, or a majority of them. These circumstances being taken into consideration, it was

“ Resolved, That it be referred to the Sub-Committee for superintending the Welsh editions, to inquire into the exact nature of the provisions of the Act of Uniformity above referred to; to consider the propriety, also, of conforming the Society's edition to that which may be printed by the Society for promoting Christian Knowledge; as well as whether it may not be right to communicate to the persons who are concerned in the printing or authorising of that Society's editions, such of those corrections made by Mr. Charles, as may be thought material; to ascertain, likewise, the opinions of the Syndics of the Cambridge University press on the subject, and to report thereon to this Committee at their next meeting.

“ The Rev. Mr. Owen reported that he had received a letter from the Bishop of St. David's, acknowledging the receipt of the Sub-Committee's Report, with the Statement and Resolutions on the subject of the Welsh edition; and expressing his Lordship's entire approbation of the manner of reference which this Committee had adopted.”

“ 1805. April 1.—Read the following Report of the Welsh Sub-Committee:

“ ‘ Your Sub-Committee having taken into consideration the other subject referred to by the General Committee, and having examined the Act of Uniformity, and an Act of the 5th of Elizabeth, for printing Welsh Bibles, by which it appears, that the Bishops of Hereford, St. David's, St. Asaph, Bangor, and Llandaff, or any three of them, and their succe-



sors, are authorised and empowered to view, peruse, and allow, the translation of the Bible into the Welsh tongue; and it appearing that the Act remains still in force with respect to subsequent editions;

“ ‘ Your Sub-Committee deemed it advisable to state these points to the Syndics of the Cambridge University Press, with a view to obtain their determination upon what steps they would choose to take respecting the edition of the Welsh Bible to be published by this Society. In reply to which application, the Very Rev. Dean Milner has informed your Sub-Committee, that the Syndics would choose to follow the same edition with the Society for promoting Christian Knowledge.

“ ‘ Your Sub-Committee have also applied to the Rev. Thomas Charles, requesting him to furnish, as soon as possible, a list of all the most important corrections, which in his judgment, and that of his friends, it would be expedient to introduce into a copy for a new edition of the Welsh Bible, with the grounds upon which those corrections are suggested.

“ ‘ In reply to the above-mentioned communication with Mr. Charles, letters have been received, which your Sub-Committee submit to your consideration.

“ ‘ And your Sub-Committee would recommend the appointment of Granville Sharp, Esq. and the three Secretaries, to apply to the Bishop of St. David's, with a list of such corrections, and to confer with him upon the subject; and that they be directed to request Mr. Charles to come immediately to town (if necessary), as he has kindly offered to do.’

“ Resolved, That the said Report be received.

“ Read two letters from the Rev. Thomas Charles, of Bala, in reply to the communications of the Sub-Committee.

“ Read a letter from the Rev. J. Roberts, of Dymorchion, dated March 18th, in reply to the inquiries of this Committee, respecting the two small editions of the Welsh Bible mentioned in his letter, which was read at the last meeting.

“ Resolved, That the Welsh Bible to be printed by this Society shall be conformable to the edition printed in the year 1746.

“ That the above Resolution be communicated to Mr. Charles, and that he be requested to point out any typographical errors in the edition of 1746; transmitting a list of them from time to time to the Committee, as may best suit his convenience.”

“ 1803. April 5.—Read a Report from the Welsh Sub-Committee, as follows :

“ ‘ Your Sub-Committee, in compliance with the resolution of the General Committee on the 1st inst. requested Mr. Wilson to attend them; and they now submit to you the result of their conference with him.

“ ‘ Mr. Wilson, in answer to the inquiries of the Sub-Committee, stated that he would undertake to complete the stereotype plates for a nonpareil pocket edition of the New Testament in the Welsh language, in four months, and those of the Old Testament in eight months afterwards, provided a person were appointed to correct the press, who should be always at hand, so as to occasion no delay.’ ”

“ At a Meeting of the Committee of the British and Foreign Bible Society, December 9th, 1805 ;

“ The Minutes of the Printing Sub-Committee, held on the 4th inst. (under whose direction the present meeting was convened) were read, and severally taken into consideration, together with the letter from the Right Rev. the Bishop of St. David's, V. P. relating to the Welsh Bible, referred to in such Minutes ; when, after mature deliberation, it was

“ Resolved Unanimously,

“ To adopt the edition of 1752, with the orthography of Dr. Davies in proper names, as the copy for the edition of the Bible to be printed for this Society in the Welsh language, correcting typographical errors, and collating the text with former authorised versions.”

“ That it be referred to the Printing Sub-Committee to carry the above Resolution into effect.”

## D.

*From the Records of the British and Foreign Bible Society.**A Statement of the Rules observed in preparing a correct Copy of the Welsh Bible, at the Request of the British and Foreign Bible Society \*,*

In preparing an edition for the press, the copy of the last octavo edition, printed at Oxford in 1799, was that taken. In this copy many words and sentences, which stand in former editions, were found to be omitted; others, to be changed, so as to alter the meaning, or to express no idea at all. The edition of 1799 followed that of 1752, and copies many of its errors.—In correcting these omissions and alterations, reference was constantly made to former editions, as well as to the original Hebrew, which in every instance has been consulted, and the copy corrected in the following instances.

BOOKS.	The Copy of 1799.	Corrections made by Mr. Charles, on the authority of the former Impressions,
Genesis ii. 10. ...	<i>Bedair caingo,</i> four-branches.	<i>Bedwar pen,</i> four heads.
xiv. 17....	<i>Saffeh.</i>	<i>Safch.</i>
xxxii. 32.	<i>Y forddwyd, (1717)</i> the thigh.	<i>Morddwyd Iacob,</i> Jacob's thigh.
xlili. 28.	<i>Yno tyngasant,</i> there they swore.	<i>Y mostyngasant,</i> made obeisance.
xliv. 25..	<i>Ichwi,</i> to you.	<i>Ini,</i> to us.

\* A valuable paper has recently been transmitted to me, entitled "Hints for the Improvement of the Editions of the Welsh Bible." It comes, I understand, from the pen of Mr. Charles. The length of my pamphlet prevents the insertion of this paper entire; but I shall, in the Notes, make a few extracts, which seem more immediately to my present purpose.

BOOKS.	Copy of 1799.	Former Impressions.
Lev. iv. 30. ....	<i>Waed yr altar,</i> the blood of the altar.	<i>Waelod yr altar,</i> the bottom of the altar.
Numb. xiii. 2. ...	<i>Ben,</i> head.	<i>Bob,</i> every one.
xxxiii. 40.	<i>O ddyfodiad,</i> from the coming.	<i>Am ddyfodiad,</i> of the coming.
Deut. xxix. 4. ...	<i>Y dydd hwnw,</i> that day.	<i>Y dydd hwn,</i> this day.
— 22.....	<i>Y rhai a rodiant,</i> who shall walk.	<i>Y rhai a godant,</i> who shall rise up.
xxix. 26. ..	<i>Dduwin dieithr,</i> strange conjurer.	<i>Dduwiau dieithr,</i> strange gods.
Josh. ii. 14. ....	<i>A'i gwyr,</i> and her men.	<i>A'r gwyr,</i> and the men.
iii. 4. ....	<i>Nesewch attî,</i> come near unto it.	<i>Na nesewch attî,</i> come not near unto it.
x. 34. ....	<i>Ryfelasant,</i> they fought.	<i>Wersyllasant,</i> they encamped.
xviii. 15...	<i>Yn disgyn,</i> descended.	<i>Yn myned,</i> went.
xix. 51. ...	<i>Etifeddiaeth,</i> inheritance.	<i>Etifeddiaethau,</i> inheritances.
xxii. 22. ...	<i>Canwedd,</i> white aspect.	<i>Canwedd,</i> transgression.
Judg. vii. 25. ....	<i>Tu allan i'r Iorddonen,</i> the outside Jordan.	<i>Tu arall i'r Iorddonen,</i> the other side Jordan.
ix. 39. ....	<i>Ac Abimelech,</i> and Abimelech.	<i>Ag Abimelech,</i> with Abimelech.
1 Sam. i. 26. ....	<i>Arghwydd,</i> Lord.	<i>Fy Arghwydd,</i> my Lord.
ii. 4. ....	<i>A ymwregysant,</i> shall gird themselves.	<i>A ymwregysant,</i> are girt.
xxiii. 26.	<i>Difa hwynt,</i> destroy them.	<i>Dala hwynt,</i> take them.
xxix. 2...	<i>Cerdedd.</i> (Letters transposed, and express no sense).	<i>Cerdedd,</i> passed on.
2 Sam. viii. 2. ...	<i>Llaw,</i> hand.	<i>Llawn,</i> full.
xii. 30. ...	<i>Meini,</i> stones.	<i>Macn.</i> stone.

xxxviii *Vindication of the Bible Society.*

BOOKS.	Copy of 1799.	Former Impressions.
2 Sam. xxi. 17...	<i>Y Philistiaid,</i> the Philistines.	<i>Y Philistiad,</i> the Philistine.
1 Kin. ix. 7. ....	<i>A'r hun,</i> and this.	<i>A'r ty hun,</i> and this house.
2 Kin. iv. 39. ...	<i>A'u bwriodd,</i> threw them.	<i>A'u briwiodd,</i> shred them.
xvi. 3. ...	<i>Trwy'r an.</i> (No sense).	<i>Trwy'r tan,</i> through the fire.
xviii. 31..	(Words omitted).	<i>Winwydden ei hun, a</i> <i>phob un o'i,</i> his own vine, and every one of his.
xx. 11. ...	<i>At yr Arghwydd,</i> to the Lord.	<i>Ar yr Arglwydd,</i> upon the Lord.
1 Chron. ix. 8....	<i>Jehoram.</i>	<i>Ieroham.</i>
xii. 7... ..	<i>A Gedor,</i> and Gedor.	<i>O Gedor,</i> from Gedor.
xvi. 33.	<i>Pennau'r coed,</i> the tops of the trees,	<i>Prennau'r coed,</i> the trees of the wood.
xxvi. 4.	<i>Job.</i>	<i>Ioah.</i>
xxvii. 32.	<i>Jonathan.</i>	<i>Iehonathan.</i>
2 Chr. vii. 17. ...	(Words omitted).	<i>Fel y rhodiodd Dafydd</i> <i>dy dad a gwncuthur,</i> as David thy father walked and do.
ix. 12. ....	<i>Brenin Seba,</i> the king of Seba.	<i>Brenhines Seba,</i> the queen of Seba.
xxv. con- tents.	<i>Cyflawnder,</i> fulness.	<i>Cyflawnder,</i> righteousness.
Ezra iv. 23. ....	<i>Friach.</i> (No word).	<i>Fraich,</i> arm.
vi. 3. ....	<i>Yn dri cufydd ugain.</i> (Words transposed).	<i>Yn dri ugain cufydd,</i> sixty cubits.
Nehem. vii. 69...	<i>Ar asynod,</i> on asses.	<i>Yr asynod,</i> the asses.
Job xxvii. 23, ...	<i>Hyssant,</i> destroy.	<i>Hysiant,</i> hiss.
xli. 11. ....		<i>Ac mi a dalaf,</i> I should repay. (These words are omit- ted in all the impres- sions).

BOOKS.	Copy of 1799.	Former Impressions.
Psal. vii. 6. ....	<i>Drosom,</i> for us.	<i>Drosaf,</i> for me.
xi. 3. ....	<i>Sehiau,</i> seals.	<i>Seiliau,</i> foundations.
— 4. ....	<i>Y mae ei lygaid ef yn</i> <i>gweled y tlawd,</i> his eyes behold the poor.	<i>Y mae ei lygaid ef yn</i> <i>gweled,</i> his eyes behold.
xiii. 5. ....	<i>ie, canmolaf enw'r Ar-</i> <i>glwydd goruchaf,</i> yea, I will praise the name of the Lord most high.	(Not in the other co- pies.)
xiv. 1. ....	<i>Nag oes un,</i> no, not one.	(Not in the other co- pies.)
.....	(Between the 3d and 4th verses three verses are added, not in the other copies, but taken from Rom. iii.)	
— 5. ....	<i>ie, lle nid oedd ofn,</i> yea, where no fear was.	(Not in the other co- pies.)
xvii. 3. ....	<i>Ac ni chei ddim anwi-</i> <i>redd ynof,</i> and thou shalt find no iniquity in me.	<i>Ac ni chei ddim,</i> and thou shalt find no- thing.
xxii. 16. ...	<i>Canys cwn lawer,</i> for many dogs.	<i>Canys cwn,</i> for dogs.
xxvi. 3. ....	<i>Canys dy drugaredd</i> <i>sydd yn wastad o flaen</i> <i>fy llygaid,</i> for thy loving-kindness is before mine eyes continually.	<i>Canys dy drugaredd</i> <i>sydd o flaen fy llygaid,</i> for thy loving-kindness is before mine eyes.
xxxiv. 12...	<i>A chennych,</i> who have.	<i>A chwennych,</i> who desire.
xxxviii. 11.	<i>Am cyfneseifiad,</i> for kinsmen.	<i>A'm cyfneseifiad,</i> and my kinsmen.
xlii. title...	<i>Meibion Conah.</i>	<i>Meibion Corah.</i>
xliv. 8. ....	<i>Drwy'r dydd,</i> all the day.	<i>Bob dydd,</i> every day.

BOOKS.	Copy of 1799.	Former Impressions.
Ps. li. 8. ....	<i>Par di,</i> make thou.	<i>Par,</i> make.
lxi. 35. ....	<i>Meddiannont ef,</i> have him in possession.	<i>Meddiannont hi,</i> have her in possession.
lxxiv. 21. ...	<i>Truan anghenus,</i> poor needy.	<i>Truan a'r anghenus,</i> poor and needy.
lxxix. 9. ....	(Omitted).	<i>Er mwyn dy enw,</i> for thy name's sake.
lxxxiv. 10. ....	<i>Un diwrnod,</i> one day.	<i>Diwrnod,</i> a day.
cix. 16. ....	<i>I'w wlad,</i> into his country.	<i>I'w ladd,</i> to-slay him.
cxlii. 6. ....	<i>Truan iawn ydyw,</i> he is brought very low.	<i>Truan iawn ydwyf,</i> I am brought very low.
— 7. ....	<i>Fel y moliannaf dy enw,</i> as I will praise thy name.	<i>Fel y moliannwyf dy enw,</i> that I may praise thy name.
Prov. xx. 5. ....	<i>Dyfroedd dynion,</i> men's waters.	<i>Dyfroedd dyfnion,</i> deep waters.
Rom. xiii. 11. ....	<i>Gan wybod y gwir,</i> knowing the truth.	<i>Gan wybod yr amser,</i> knowing the time.
Col. i. 21. ....	<i>A gymmrodd efe,</i> he took.	<i>A gymmododd efe,</i> he reconciled.
2 Chro. xxxii. 17.	<i>Gwledydd,</i> seers.	<i>Gwledydd,</i> countries.

[When this paper was transmitted to the Committee, Mr. Charles had not proceeded beyond this point: the variations which follow have been noticed since that time.]

BOOKS.	Copy of 1799.	Former Impressions.
Ps. lxxxi. 1. ....	<i>Cenwch yn llafar i dduw</i> <i>Jacob,</i> sing with the voice to the God of Jacob.	<i>Cenwch yn llawen i dduw</i> <i>Iacob.</i> make joyful noise unto the God of Jacob.
lxxxii. 4. ....	<i>Gwrandewch y tlawd a'r</i> <i>anghenus,</i> hear the poor and the needy.	<i>Gwaredwch y tlawd a'r</i> <i>anghenus,</i> deliver the poor and needy.

BOOKS.	Copy of 1799.	Former Impressions.
Pa. lxxxviii. 12..	<i>Dy ryfeddodau,</i> thy wonders.	<i>Dy ryfeddod,</i> thy wonder. (So in Heb.)
lxxxix. 5. ....	<i>Dy ryfeddodau,</i> thy wonders.	<i>Dy ryfeddod,</i> thy wonder.
xc. 14. ....	<i>Derchafaf ef,</i> I will exalt him.	(These two words are omitted in all the im- pressions of the au- thorised Welsh Bible; but are inserted in Dr. Morgan's translation.)
cix. 16. ....	<i>I'w wlad,</i> to his country.	<i>I'w ladd,</i> that he might slay.
cxxxvii. 7. ...	<i>Y rhai a ddywedasant,</i> who had said.	<i>Y rhai a ddywedent,</i> who said.
cxlvi. 4. ....	<i>Fy anadl,</i> my breath.	<i>Ei anadl,</i> his breath.
cxlviii. 3. ....	<i>Yr holl sêr a goleuni,</i> all the stars and light.	<i>Yr holl sêr goleuni,</i> all the stars of light.
Cant. iv. 8. ....	<i>O lochesau y llew,</i> from the lion's den.	<i>O lochesau y llewod,</i> from the lions' dens. (Thus the words ought to be, in the plural number: but are printed wrong, in the singular, in every im- pression of the Welsh Bible.)
Isa. ix. 12. ....	<i>A hwy a yfant Israel,</i> and they shall drink Israel.	<i>A hwy a ysant Israel,</i> and they shall devour Israel.
xl. 8. ....	<i>A mi a'th gadwaf yn gy- fammod y bobl,</i>  I will preserve thee a covenant of the people.	<i>A mi a'th gadwaf ac a'th roddaf yn gyfammod y bobl,</i>  I will preserve thee, and will give thee for a co- venant of the people. (The words marked were omitted in every im- pression, as well as 1799.)
lvii. 6. ....	<i>Yn llyfnion feini'r afon,</i> among the smooth stones of the stream.	<i>Ynghabol feini'r afon,</i> among the polished stones of the stream.



BOOKS.	Copy of 1799.	Former Impressions.
Jer. xii. 26. ....	<i>A'th farn a'th asgorodd,</i> and thy judgment that bare thee.	<i>A'th farn a'th asgorodd,</i> and thy mother that bare thee.
xxx. 10. ...	<i>A'i casgl hi,</i> will gather her.	<i>A'i casgl ef,</i> will gather him.
xxxviii. 23..	<i>A losgir a than,</i> shall be burnt with fire.	<i>A losgi d than,</i> thou shalt burn with fire.
li. 56. ....	<i>Canys yr anrheithwr,</i> because the spoilers.	<i>Canys yr anrheithwr,</i> because the spoiler.
— 58. ....	<i>A'i huchel furiau,</i> and her high walls.	<i>A'i huchel byrth,</i> and her high gates.
Lam. ii. 10. ....	<i>A ostyngasant eu penau i</i> <i>lawr,</i> hang down their heads.	<i>A ostyngasant eu penau.</i> <i>i lawr</i> ar y ddaear, hang down their heads to the ground. (The words marked are omitted in every im- pression).
Ezek. ii. 1. ....	<i>Ar y draed,</i> on the feet.	<i>Ar dy draed,</i> on thy feet.
v. 6. ....	<i>I ddynion,</i> to men.	<i>I ddrygioni,</i> to wickedness.
— 7. ....	<i>O amgylch,</i> round about.	<i>O'ch amgylch,</i> round about you.
vii. 13. ....	<i>I'w holl clymion,</i> to all their enemies.	<i>I'w holl eilunod,</i> to all their idols.
xi. 16. ....	<i>Trwy'r gwledydd,</i> among the seers.	<i>Trwy'r gwledydd,</i> among the countries.
xii. 5. ....	<i>Cloddia i mi,</i> dig to me.	<i>Cloddia i ti,</i> dig to thee. (This is wrong in all former impressions.)
xvi. 3. ....	<i>Wrth Israel,</i> to Israel.	<i>Wrth Ierusalem,</i> to Jerusalem.
— — ....	<i>A'th farnedigaeth,</i> and thy judgment.	<i>A'th enedigaeth,</i> and thy nativity.
— 19. ....	<i>Medd yr Arglwydd,</i> saith the Lord.	<i>Medd yr Arglwydd</i> <i>Dduw,</i> saith the Lord God.
xx. 9. ....	<i>Ynghanol y cenedloedd,</i> in the midst of the hea- then.	<i>Yngolwg y cenedloedd,</i> before the heathen.

BOOKS.	Copy of 1799.	Former Impressions.
Ezek. xxii. 9. ....	<i>Gwanant ysgelerder,</i> pierce wickedness.	<i>Gwanant ysgelerder,</i> commit wickedness.
xxv. 14.	<i>Medd yr Arglwydd,</i> saith the Lord.	<i>Medd yr Arglwydd</i> <i>Dduw,</i> saith the Lord God.
xxxi. 9. ...	<i>Gwnaeth hi,</i> he made her.	<i>Gwnaethwn hi,</i> I made her.
— 18. ....	<i>A choed Edom,</i> with the trees of Edom.	<i>A choed Eden,</i> with the trees of Eden.
xxxii. 7. ....	<i>A thywallt af eu sêr</i> <i>hwynt,</i>	<i>A thywyllt af eu sêr</i> <i>hwynt,</i>
— 8. ....	(Ditto) pour out the stars there- of.	(Ditto) and make the stars thereof dark.
xxxiii. 13.	<i>Ei holl gyfawnder,</i> all his righteousness.	<i>Ei holl gyfawnderau,</i> all his righteousnesses.
xlvi. 14. ....	<i>Trwy ddeddf dragywyd- dol,</i> by a perpetual ordi- nance.	<i>Trwy ddeddfau tragy- wyddol,</i> by perpetual ordi- nances.
Dan. iii. 2. ....	<i>A gyfodasai Nebuchod- onosôr,</i> which Nebuchadnezzar had set up.	<i>A gyfodasai Nebuchod- onosor y brenin,</i> which Nebuchadnezzar the king had set up.
vii. 13. ....	<i>Mewn gwledigacth nos,</i> in the night vision.	<i>Mewn gwledigacthau</i> <i>nos,</i> in the night visions.
Hos. iii. 1. ....	<i>Dos allan,</i> go out.	<i>Dos etto,</i> do yet.
iv. 14. ....	<i>Gyda phuteindra,</i> with whoredom.	<i>Gyda phuteiniaid,</i> with whores.
x. 14. ....	<i>Yn mysg y bobl,</i> among the people.	<i>Yn mysg dy bobl,</i> among thy people.
Amos ii. 8. ....	<i>Ar bob allor,</i> upon every altar.	<i>Wrth bob allor,</i> by every altar.
iii. 6. ....	<i>Yn y ddacar,</i> in the earth.	<i>Yn y ddinas,</i> in the city.
v. 1. ....	<i>A roddaf i'ch erbyn,</i> which I give against you.	<i>A godaf i'ch erbyn,</i> which I take up against you.
— 23. ....	<i>Dy gariadau,</i> thy lovers.	<i>Dy ganiadau,</i> thy songs.

BOOKS.	Copy of 1799.	Former Impressions.
Zech. ii. 7. ....	<i>Merch Sion,</i> the daughter of Sion.	<i>Merch Babilon,</i> the daughter of Babilon.
Mark x. 25.....	<i>I deyrnas nefocdd,</i> to the kingdom of heaven.	<i>I deyrnas Duw,</i> to the kingdom of God.
John v. 27.....	<i>Yn Fab y dyn,</i> the Son of man.	<i>Yn Fab dyn,</i> a Son of man.
vi. 37. ....	<i>Nis bwrir ef allan ddim,</i> shall in no wise be cast out.	<i>Nis bwrir ef allan ddim,</i> I will in no wise cast out.
Acts i. 3. ....	<i>Yn fyw,</i> greater.	<i>Yn fyw,</i> alive.
vi. 8. ....	<i>Arwyddion ym mhlith y bobl,</i> signs among the people.	<i>Arwyddion mawrion,</i> great signs. (This word is left out in all the impressions).
viii. 27. ....	<i>Zandace.</i>	<i>Candace.</i>
Rom. xii. 1. ....	<i>Er trugaredd Duw,</i> by the mercy of God.	<i>Er trugareddau Duw,</i> by the mercies of God.
1 Cor. v. 11.....	<i>Neu yn gribddeilwyr,</i> or extortioners.	<i>Neu yn gribddeiliwr,</i> or an extortioner.
xiv. 4. ....	<i>Adeiladu ei hunain,</i> edify themselves.	<i>Adeiladu ei hunan,</i> edifieth himself.
2 Cor. ii. 1. ....	<i>Wewn tristwch.</i> (No word).	<i>Mewn tristwch,</i> in heaviness.
iv. 16. ....	<i>Yn llygru,</i> perishing.	<i>Er llygru,</i> though our outwardman perish.
Gal. iii. 14. ....	<i>Trwy fydd.</i> (No sense).	<i>Trwy ffydd,</i> by faith.
Phil. iii. 16. ....	<i>Hun reol.</i> (No sense).	<i>Un reol,</i> one rule.
Col. 1. 4. ....	<i>Ym y cariad.</i> (No sense).	<i>Am y cariad,</i> of the love.
— 23. ....	<i>Selio,</i> sealed.	<i>Seilio.</i> grounded.
— 28. ....	<i>Cyflawnom,</i> we may fulfil.	<i>Cyflwynom,</i> we may present.
Heb. iv. 3. ....	<i>I'w orphwysfa,</i> to his rest.	<i>I'r orphwysfa,</i> to the rest.

BOOKS.	Copy of 1799.	Former Impressions.
Heb. viii. 1. ....	<i>Y mae gennym y fath archoffeiriad, we have such high priests.</i>	<i>Y mae genym y fath archoffeiriad, we have such an high priest.</i>
1 John v. 10. ....	<i>Yr hwn nid yw yn credu yn Nuw, he that believeth not in God.</i>	<i>Yr hwn nid yw yn credu i Dduw, he that believeth not God.</i>
Rev. iv. 5. ....	<i>Yn eistedd, sitting.</i>	<i>Yn llosgi, burning.</i>

2dly. Eight different impressions \* were consulted : upon comparison, they were found in the spelling to vary so widely, that no two copies exactly corresponded. In this case, the etymology of each word was invariably adopted, as the only fixed and safe rule to proceed by. In adhering to this rule in all cases, a few mutations and omissions of letters were necessary to be made, in words where the etymology required them. But it is to be observed, that these mutations and omissions alter not the meaning of the words in

\* "The Hon. Society for propagating Christian Knowledge, in the course of the last century, caused to be printed five editions in octavo. The first impression was printed in 1717, by John Basket, the King's Printer, under the inspection of a respectable Welsh clergyman, the Rev. Moses Williams, Vicar of Difynog, in Brecknockshire. The second edition was printed at Cambridge, in 1746, by John Bentham, Printer to the University. The third edition was printed in London, in 1752, by Thomas Basket, the King's Printer. The fourth edition was printed in London, in 1769, by Mark Basket, the King's Printer. This edition is printed with a larger letter than the preceding ones, and the scripture references are inserted at the bottom of the page, instead of in the margin. The fifth and last edition was printed at Oxford, in 1799. I have taken some pains in collating these several impressions, together with the folio of 1620 and 1699, and the duodecimo of 1630. Occasionally also I have consulted the first impression that ever was printed of the *whole* Bible in the Welsh language, in 1583, under the inspection of the pious William Morgan, D. D., Bishop of St. Asaph. These are the most authentic editions of the Welsh Bible that ever were edited."

the smallest degree; for the words are generally understood according to their etymology, and not according to the mode of spelling which has been adopted. It has no other effect but that of marking the import of the word with more facility and precision. It is to be observed also, that most, if not all, the alterations made, occur in one or the other of the preceding impressions of the Bible.

For instance; where two *tees* or two *arrs* occur, and the etymology requires only one, the superfluous one has been omitted; as in the words *bwytta*, *parottoi*, *carreg*, one *t* and *r* has been expunged; which accords with the edition of 1717, as may be seen in Gen. ii. 16, 17; iii. 1, 3, 5; xxiv. 31; Exod. xii. 39; xxiii. 20. But the two *tees* are preserved in *lletty*, *attal*, &c. because the etymology requires it. The copy of 1799 is not uniform throughout in inserting the two *tees* in the same word: the word *parotoi*, for instance, is spelt with one *t* in Gen. xxiv. 31, and with two in Exod. xii. 39; xxiii. 20.

Where two *ems* or two *ens* occur, one is frequently expunged, for the same reason. This alteration has been made in many instances in the copy subject to correction; as in the words *yma*, *dyma*, *yno*, &c. which words are spelt *ymma*, *dymma*, *yuno*, &c. in the editions of 1639, 1717, 1746; as may be seen in Gen. ii. 4; xix. 12; xxxii. 29; xlix. 31. The word *gorchymyn*, in the edition of 1746, is spelt with two *ems*; but in those of 1717 and 1799 it has only one *m*. Many other instances of a similar nature might be mentioned; but wherever the etymology does not require a double letter, one is every where expunged, as only an incumbrance to the language.

Where the privative particle *di\**, in compound words, has

\* " *Di* is a privative prefix, and has the force of *dis* in 'dismember;' in in 'indicate.' ' *Di*, particula privativa, Lat. *in*, Gr. *α, αν, αντι*, sine.' Dr. Davies. *Dy*, when prefixed to words, gives them a frequentative or iterative force. ' *Dy*, prepositio in compositione augmentans et intendens significationem.' In the application of these particles, no attempt at uniformity has been observed"—(viz. in the former editions of the Welsh Bible.)

been inserted instead of the positive *dy*, the etymology and the import of the word demanded correction in restoring the particle *dy* to its proper place. This has been done in the edition of 1799, in some instances, but it is not consistent with itself where the mutations are made. In the word *dyngethi*, we find the proper orthography of the word restored, according to its etymology, which, in the editions of 1630, 1717, and 1746, is *dinoethi*; as may be seen in Lev. xviii. 6, 7, 8; Ps. cxxvii. 7. But there is equally and exactly the same reason for this mutation in *dyosg*, *dyddlef*, *dyfetha*, *dyferlif*, *dyddanu*, *dystau*, *dygwydd*, *dyeithr*, and in innumerable other instances, which words are spelt usually with the particle *di* prefixed, contrary to the etymology of the words, and their general import. This indisputably proves a great inconveniency, and renders the reading often, to my certain knowledge, unintelligible to the common people. In the last word, *dyeithr*, this inaccuracy of misplacing the particles is particularly inconvenient, as there is another word spelt in the same manner, which has a very different meaning: *Dicithr* means "without exception;" but *Dyeithr*, as it ought to be spelt, means, "a stranger," and should not be written *Dieithr*.

In like manner *am* \*, which in composition answers to *circum*, has often been put instead of the negative particle

\* "Am, pro, propter, quia, eo quod, circum: Gr. *αμφι*, in compositione usitatur in significatione Gr. vocis *αμφι*, *περι*." Dr. Davies.

"An est. particula privativa, ut Græcis *α*, *αν*, *ανω*, et Lat. *in*."—Dr. Davies."

"These particles have been indiscriminately used as prefixes in the different impressions of the Welsh Bible."

"The particles *ym* and *yn*, by being used indiscriminately, cause a considerable variation. *Ym*, prefixed to verbs and verbal nouns, makes a reflection of the action on the agent. '*Ym*, particula verbis in compositione præfixa, ipsa verba transferens in significationem Hebræorum in Hithpaël.'—Dr. Davies.

"*Yn* signifies, in, at, in the way of, for, for the use of, into. '*Yn*, in Gr. *εν*.'—Dr. Davies. Though the import of the two particles is very distinct and clear, yet in numberless instances the *ym* has been used instead of the *yn*, when the initial of the following is the consonant *m*."

*an*, which in composition has the force of the English *un* ; *as*, *anhael*, “ ungenerous ;” *anhardd*, “ uncomely.” Thus *ammhlantadwy* is put for *anmhlantadwy*, “ childless ;” *am-march* is put for *anmarch*, “ dishonour.” This inaccuracy also has been corrected.

The radical *w*, in the word *gwlaw*, has been omitted invariably in the copy of 1799 ; spelling it *glaw*, instead of *gwlaw*, to the entire destruction of the word, and rendering its meaning very uncertain, but as it is determined by the context : for *law*, and *lawio*, means. “ hand, to hand ;” but *gwlaw*, *gwlawio* means, “ rain, to rain ;” so that, by omitting the radical *w*, the word is entirely changed. This has been corrected in conformity with the edition of 1746 ; and in conformity with the same copy, the letter *h* is expunged in the word *brenhin*, which ought to be spelt *brenin*, according to the etymology of the word.

When a noun has but one *n* in the singular, and two are inserted in its plural form, one is superfluous, and has been expunged ; because *au* is the plural termination, and not *nau* : for instance, *pennau*, *prennau*, &c. have been corrected, and spelt *penu*, *prenu*, &c.

3dly. The letter *j*\* is not in the Welsh Alphabet, nor is its appropriate sound to be found at all in the Welsh language. In conformity with the copy of 1630, it has been entirely omitted, and the letter *i* inserted in its stead, as in the words *Iehofah*, *Iacob*, *Ioshua*, *Ierusalem*, *Iehosaphat*, &c. It

\* “ The letters *J*, *K*, *Q*, *X*, and *Z*, are not in the Welsh Alphabet. ‘ Utimur solummodo in vocibus exoticis scribendis ; et sonum *K* exprimimus per *C* ; *Q* per *CW* ; *X* per *CS* ; *Z* per *S*.’—*Dr. Davies*. The appropriate sound of the *j* does not occur in any word purely Welsh. In the three first impressions of the Welsh Bible, in 1588, 1620, and 1630, this letter is not once used : but the letter *i* is invariably inserted in *Iehofah*, &c. The letter *j* I find first introduced in a small octavo edition, printed by John Bill and Co. King’s Printers, in 1678. Afterwards we meet with it in the folio edition of 1699, edited under the inspection of the learned W. Lloyd, D. D. Bishop of St. Asaph ; and it has been preserved in every succeeding edition. The letter *x* is used in all

is apprehended that the letter *i* agrees as well in sound with the Hebrew *yod*, and the Greek *iota*.

4thly. Frequently a governing noun in the plural is followed by a verb in the singular number: in a few instances, this has been altered; but this is not always requisite, where the primitive verb *oedd* is used, which in itself is neither singular nor plural, but applicable to both; but when the plural noun is not expressed, but understood, the verb should be in the plural number.

5thly. The punctuation of the copy of 1799 was found more correct than any preceding one, and has therefore been corrected only where the editor has inadvertently deviated from his general rule.

the impressions I have seen; excepting those of 1717 and 1746: in these copies, *cs* is inserted in its stead; in such words as *Exodus*, *Artaserxes*, which are spelt *Ecsodus*, *Artaserxes*.

“The letter *z* is used in all the copies, in exotic names, as *Ezeciel* *Zechariah*, &c. Would it not be desirable that these should be either rejected or adopted in all future editions?—and if adopted, should they not be added also to the Welsh Alphabet?”

Mr. Charles concludes with many specimens of variations in spelling; but, for the present purpose, a sufficient number has been adduced.



*A Specimen of the different Modes of spelling the same Words adopted in the different Editions of the Welsh Bible.*

BOOKS.	1630.	1717.	1746.	1799.	CORRECTED.
Gen. i. 5.....	borau .....	borau .....	borau .....	bore .....	bore .....
ii. 1. ....	gorphenwyd.....	gorphenwyd .....	gorphenwyd .....	gorphenwyd .....	gorphenwyd .....
4. ....	dymma .....	dymma .....	dymma .....	dyma .....	dyma .....
9. ....	ddaeir .....	ddaeir.....	ddaeir.....	ddaeir.....	ddaeir .....
16. ....	fwytta.....	fwytta .....	fwytta .....	fwytta.....	fwytta .....
vii. 4. ....	lawiaf.....	lawiaf .....	lawiaf .....	lawiaf.....	wlawiaf .....
12. ....	glaw .....	glaw .....	glaw.....	glaw .....	glaw .....
viii. 11. ....	brydnawn .....	brydnawn .....	brydnawn .....	brydnawn .....	brydnawn .....
xi. 30.....	amhlantadwy .....	amhlantadwy .....	amhlantadwy .....	amhlantadwy .....	amhlantadwy .....
xii. 6. ....	dramwyodd .....	dramwyodd .....	dramwyodd .....	dramwyodd .....	dramwyodd .....
xiv. 1. ....	brenin (1690) ..	brenin.....	brenin.....	brenhin .....	brenin .....
xxvi. 6. ...	yn Gerar .....	ying Ngerar .....	ying Ngerar .....	ying Ngerar .....	yn Ngerar .....
Exod. xx. 6. ....	ngorchymynion ..	ngorchymynion ..	ngorchymynion ..	ngorchymynion ..	ngorchymynion ..
(See Dr. Morgan.)	(1690) .....	chôrchymynion ..	chôrchymynion ..	(1620) .....	
Job iii. 5. ....	cwmwl .....	cwmwl.....	cwmwl.....	cwmwl.....	cwmwl .....
xxiv. 5.....	diffeithwch .....	diffeithwch .....	diffeithwch .....	diffeithwch .....	diffeithwch .....
xxvii. 23 ..	hyssant .....	hyssant .....	hyssant .....	hyssant .....	hyssant .....
xxxii. 21....	wenietthiaf.....	wenietthiaf.....	wenietthiaf.....	wenietthiaf .....	wenietthiaf .....
xxxvii. 4....	odidowgrwydd ..	odidowgrwydd ..	odidowgrwydd ..	odidowgrwydd ..	odidowgrwydd ..
xl. 18.....	heirn .....	heirn.....	heirn .....	heirn.....	heirn.....
Psalms.....	Psalmu .....	Salmau .....	Salmau .....	Psalmu .....	Psalmu .....

BOOKS.	1630.	1717.	1740.	1799.	CORRECTED.
Ps. lii. 5. ....	ddestrywia dithau	ddistrywia dithau	ddistrywia dithau	ddistrywia dithau	ddistrywia dithau
7. ....	llosogrgwydd	llosogrgwydd	llosogrgwydd	llosogrgwydd	llosogrgwydd
8. ....	oliwydden	oliwydden	oliwydden	oliw-wydden	oliw-wydden
9. ....	sainct	sainct	sainct	saint	saint
lix. 7. ....	genau	genau	genau	genau	genau
lx. 8. ....	esgid	esgid	esgid	esgid	esgid
10. ....	ymmaith	ymmaith	ymmaith	ymaith	ymaith
lxi. 4. ....	preswyliaf	preswyliaf	preswyliaf	preswyliaf	preswyliaf
—	ymddiried	ymddiried	ymddiried	ymddiried	ymddiried
6. ....	estynni	estynni	estynni	estyni	estyni
lxii. 1. ....	honaw	hono	hono	hono	hono
6. ....	hiechydwrïaeth	hiechydwrïaeth	hiechydwrïaeth	hiachawdwriaeth	hiachawdwriaeth
—	hazddeffynfa	amddiffynfa	amddiffynfa	ymddiffynfa	amddiffynfa
lxiii. 1. ....	ngnhawd	ngnhawd	ngnhawd	ngnawd	ngnawd
4. ....	dyrchafaf	dyrchafaf	dyrchafaf	dyrchafaf	dyrchafaf
—	nwylo	nwyllaw	nwyllaw	nwyllaw	nwyllaw
lxiv. 3. ....	ergydient	ergydiant	ergydiant	ergydiant	ergydiant
4. ....	seuthu	seuthu	seuthu	saethu	saethu
lxv. 4. ....	nesasech	nesaech	nesaech	nesaech	nesaech
cxxxvii. 7. ....	dinoethwch	dinaethwch	dinoethwch	dynoethwch	dynoethwch
Proverbs	Diharebion	Diarhebion	Diarhebion	Diharebion	Diharebion
Prov. i. 10. ....	chytuna	chytuna	chytuna	chytuna	chytuna
ii. 17. ....	hieungctid	hieungctid	hieungctid	hieungtyd	hieungtid
iii. 8. ....	fogel	fogel	fogel	fogail	fogel
vi. 24. ....	taogaid	taogaid	taogaid	taogaid	taogaid

BOOKS.	1680.	1717.	1746.	1799.	CORRECTED.
Prov. vi. 26.....	buteinig	buteinig.....	buteinig	buteinig.....	buteinig
xvii. 19.....	niwed	niwaid	niwaid.....	niwaid.....	niwed
xix. 7.....	ymheddo	ymheddo	ymheddo	ymynheddo.....	ymneddo
xxv. 4. ...	amhured	amhured	amhured	amhured	amhured
13. ...	feistred	feistred	feistred	feistred	feistred
Rom. viii. 6.....	syniad	syniad	syniad	syniad	syniad
11.....	fywioca	fywioca	fywioca	fywioca	fywioca
2 Cor. v. 13.....	amhwyllo	amhwyllo	amhwyllo	amhwyllo	amhwyllo
Prov. iii. 31.....	chenfigenna	chenfigenna	chynfigenna	chynfigenna	chenfigenna
vi. 8. ....	cynhauaf	cynhauaf	cynhauaf	cynhauaf	cynhauaf

Many more instances might be adduced, but the above specimens are sufficient to shew the variations of the different impressions of the Bible in the Welsh language, and to prove the unfixed orthography of that original language. The editions here collated are the most approved, and the most used, of any that ever were published in that language: that of 1717 was found, in general, to be the most correct. There is another edition, printed in 1752, in London, by Thomas Baskett, the King's Printer; but as the last Oxford octavo edition, in 1799, was printed from this copy, and has retained most of the inaccuracies of that impression, it is not here noticed.

THOMAS CHARLES.

**“ Resolved, That a Copy of the above Report, including Mr. Charles’s Statement, be communicated to each of the Vice-Presidents of this Society ;**

**“ That a copy of the said Report and Statement be also communicated to the Syndics of the Cambridge University Press, who are finally to decide upon the merits of the copy as corrected by Mr. Charles, and proposed for their adoption by this Committee.**

**“ Ordered, That the above Resolutions be communicated with the said Report and Statement.**

**“ JOHN OWEN, Sec.,”**

## E.

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### No. 1.

"THE Rev. Mr. John, one of the Danish missionaries, writes from Tranquebar, February 1, 1802: 'Our religious books and treatises are distributed and read throughout the country, and many more are asked for than we are able to give.' Latterly he had sent a number of English and Tamul books to Jaffna, where Christian David, who had been brought up in the Tranquebar school, and was a catechist at Tanjore, had been placed as a sort of catechist by the Hon. Governor North. One hundred and thirty-six thousand Christians, and thirty-six churches and schools, he says, are in need of provision, and Heathens are every year baptised. More catechists and school-masters had been desired from Tranquebar, than they could furnish \*."

"In the district of Jaffnapatam, the Protestant Christians in 1802 amounted to 159,890. It is probable that a much greater number than this district contained, were to be found in the remainder of that line of coast, which was occupied by the Dutch. The English liturgy is said to have been translated into the Malabar language, the language spoken by the Christians of Ceylon, and to be used by them †."

The conclusion of this paragraph I must not omit: "The whole of this account must prove highly gratifying; and we have no doubt that the venerable Society of Bartlett's Buildings will exert itself to realize the fair promise which it affords ‡."

\* Report of Bartlett's Buildings' Society, 1808, p. 142.

† See Christian Observer, 1802, p. 329.

‡ Ibid.

Let us next turn to the scene of our missions in India.

“ The increase of the Tamulian congregation had been considerable. The missionaries at Tranquebar, and Mr. Gerické at Madras, had kindly furnished them with Tamulian books, *to the utmost of their power, but not adequately to their wants*; and they had been supplied with Bibles from Tranquebar, for the Tanjore and Palamcotta missions \*.”

“ The Syrian Christians in Malayala† still use the Syriac language in their churches; but the Malayalim, or proper Malabar (a dialect distinct from the Tamul) is the vernacular tongue. They have made some attempts to translate the Syriac Scriptures into Malayalim; but have not hitherto had the suitable means of effecting it. When a proposal was made of sending a Malayalim translation to each of their fifty-five churches, as a standard book, on condition that they would transcribe it, and circulate the copies among the people, the elders replied, that so great was the desire of the people in general to have the Bible in the vulgar tongue, that it might be expected that every man *who could write* would make a copy on ollas (palm leaves) for his own family.

“ It ought to be mentioned, to the praise of the present Bishop of the Romish church on the coast of Malabar, that he has consented to the circulation of the Scriptures throughout his diocese. The Malayalim translation acquires from this circumstance an increased importance; since there will be now upwards of 200,000 Christians in Malayala, who are ready to receive it. The translation of the New Testament (which it is proposed to print first) has already commenced, under the superintendence of the Syrian Bishop. *The true cause of the low state of religion amongst the Romish churches on the sea coast and in Ceylon, is their want of the Bible. It is doubtful whether some of the priests know that such a book exists.* It is injurious to Christianity in India, to

\* Report of Bartlett's Buildings' Society, 1804, p. 144.

† “ Malayala comprehends the mountains, and the whole region within them, from Cape Comorin to Cape Illi; whereas the province of Malabar, commonly so called, contains only the northern district, not including the country of Travancore.”

call men Christians, who know not the Scriptures of their religion; they might as well be called by any other name. Oral instruction they have none, even from their European priests. The best effects may therefore be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives, know that instruction by *books* is best suited to them. They are, in general, a contemplative people, and patient in their inquiries; curious also to know, what it can be that is of importance enough to be written; at the same time that they regard written precepts with respect. If they possess a book in a language which they understand, it will not be left long unread. In Tanjore and other places, where the Bible is freely given, the Protestant religion flourishes, and produces the happiest effects on the character of the people. In Tanjore the Christian virtues will be found in exercise by the feeble-minded Hindoo, in a vigour and purity which will surprise those who have never known the native character but under the greatest disadvantages\*."

"At Tritchinapoly is the church first built by Swartz, and called by him Christ's Church. At this station there are a great number of English, civil and military. On Sunday morning, I preached from these words: "For we have seen his star in the east, and are come to worship him." Dr. John, who followed me thither, preached afterwards to the Tamul congregation. Next morning a serjeant called upon me, who said he had seen the heavenly light in the East, and *wanted Bibles for the religious English soldiers. There is a great cry for Bibles in this country, both by the native and European Christians.* Mr. Pohlé, the German missionary here, told me, that he could dispose of 1000 Bibles†."

\* Dr. Buchanan's Account of the Syrian Christians in Travancore, See also Dr. Buchanan's Sermon, delivered June 12, 1810, before the Society for Missions to Africa and the East, pp. 32, 33. The Malayalam translation will afford the Scriptures to "*a nation of Christians, who never saw the Bible;* and whose minds are already disposed to read the book, which gives an account of their own religion." p. 33.

† Dr. Buchanan's Narrative.

The Danish Missionaries "observe, that if the Indian nations were to be blessed with the Holy Scriptures, or at least with the New Testament and some parts of the Old, in their different languages, the fruits of this charity would be inestimable. They had themselves lately published in Malabar the Proverbs of Solomon, and the Book of Ecclesiasticus, separately : and it was surprising with what eager desire Christians and Heathens applied for copies \*."

The Danish Missionaries write from Tranquebar, that they are anxious "for the receipt of printing-paper, as their press was constantly engaged in working off books for the use of the Malabar Christians, and lately for the new congregations, which in great numbers had recently been baptized by Mr. Gerické, many of whom not having yet been able to get books enough for their instruction, had written the Catechism and Prayers on Palmyra leaves, which they had rehearsed to Mr. Gerické in a manner beyond his expectation †."

## No. 2.

*Extract of a Letter from a respectable Lutheran Minister in the Government of Esthonia.*

March 13, 1806.

1. "GERMAN and Swedish Bibles or New Testaments have never been printed in our country, but must be procured from foreign parts, which makes them very expensive.

2. "Among the poorer classes of our countrymen, the Holy Scriptures are so scarce, that perhaps, out of one hundred families, hardly five will be found in possession of a Bible or New Testament.

\* Bartlett's Buildings' Society's Report for 1802, p. 175.

† Ibid. for 1804, p. 149.



3. "The scarcer Bibles are, the more diligently they are read by the people, when they can obtain them.

4. "Throughout the whole province of Esthonia, there is a great want of Bibles, chiefly among the Swedish and Esthonian peasants.

5. "There is in general neither a public nor private institution, for the express purpose of relieving this want by a gratuitous or cheap distribution of Bibles, except a few small legacies, which have been left to some churches for supplying the schools with Bibles.

6. "Many, who are destitute of the Bible, express a great desire after this treasure, which desire is increased when they find it in the possession of others \*."

### No. 3.

#### *Extract of a Letter from a respectable Person in Iceland.*

"THE common people in Iceland are not behind those of the same description in Denmark, in regard to religious information. This is owing, in the first place, to their great desire for reading and knowledge in general: secondly, to their excellent religious exercises, which are held in every house from Michaelmas to Easter.

"Among other devotional books, the Bible, and particularly the New Testament, is read before the family in every place where this precious book can be had. It is very lamentable, however, that this is not now to be obtained even for money. When it happens to appear at an auction, it sells at an enormous price.

"Never will Iceland forget her dear Stistrup, who at his own expense bought and sent to this place a great number of Bibles and New Testaments, to be given away gratis. This

\* Second Report of Bible Society, p. 163.

has now ceased, however, for the space of sixty years and upwards, and the most of these Bibles are now worn out. I remember frequently to have heard the best farmers in the parish warmly contending which of them should have the loan of the Bible, which was sent to their parish for themselves and their children. The older edition of the Scriptures is not to be had at all; the printing-press of the island is no longer in order; we therefore cannot do any thing to supply this want; and the common people in Iceland will, within ten years, be entirely deprived of this blessed book, which is so dear and precious to them.

“You will see from this, my dear Sir, how infinitely obliged and thankful I and my countrymen will be to the dear brethren (the Bible Society) who of their benevolence offer to favour us with the New Testament in the Icelandic \*.”

## No. 4.

*Extracts of Letters from Highland Ministers, written in consequence of a circular Letter from Lord Teignmouth, announcing an intended Edition of Gaelic Bibles †.*

October 26, 1807.

“BEING favoured with a letter from Lord Teignmouth, President of the British and Foreign Bible Society, I gladly embraced the earliest opportunity of acquainting my people with its important contents; and they have, with heartfelt gratitude to the worthy Society, and I trust with unfeigned thanks to the God of all grace, subscribed for three hundred and ten copies of the Gaelic Bible, and two hundred and fifty-nine copies of the New Testament. The Scriptures in that language being very dear, and very scarce, I do not suppose

\* Third Report of Bible Society, p. 34.

† Fourth Report of Bible Society, p. 36.

**Lx**      *Vindication of the Bible Society.*

that, among four thousand souls under my pastoral care, there were a dozen Gaelic Bibles."

*October 27, 1807.*

"I request, if possible, that the Honourable Society will not disappoint us of any of the numbers subscribed for: as all the people are most anxious to get the books; and exceedingly grateful for the kind dispensation of Providence towards them, in affording them at last an opportunity of providing themselves with the Holy Scriptures in their native mother language—a thing long wished for over all the Highlands of Scotland."

*December 7, 1807.*

"I had the honour of receiving some time ago a letter from Lord Teignmouth, &c. Many of the poor Highlanders of Glasgow, upon hearing of the cheapness of the Scriptures in our native language, expressed their heartfelt gratitude, with tears of joy in their eyes."

*October 26, 1807.*

"I have endeavoured to impress the minds of my people with a just sense of the benevolence of the Society, and of the inestimable benefit of having the Scriptures, it may be said, without money and without price, in their native tongue; and I have the pleasure to offer the Society their warmest thanks, for the truly Christian donation intended for them. Does history stain her page with the sanguinary achievements of the enemies of mankind, and will she forget to record the name of that wise and benevolent Christian who projected the plan of the Bible Society, and contributed his labour of love towards promoting its excellent design?"

**No. 5.**

*Extract of a Letter from a Clergyman in North-Wales.*

*Feb. 2, 1805.*

"THERE are none of our poor people willing to live and die without contributing their mites toward forward-

ing so glorious a design. Their zeal and eagerness in the good cause, surpasses every thing I have ever before witnessed.

“ On several occasions we have been obliged to check their liberality, and take half what they offered, and what we thought they ought to give. In very many instances, servants have given one third of their wages for the year.

“ In one instance, a poor servant-maid put down one guinea on the plate, being one third of her wages: that it might not be perceived what she put down, she covered the guinea with a halfpenny. One little boy had with much trouble reared a brood of chickens; when the collection came to be made, he sold them all, and gave every farthing he got for them towards it: and this was his whole stock, and all the living that he had. Innumerable instances of a similar nature might be mentioned. Great joy prevails universally at the thought that poor heathens are likely soon to be in possession of a Bible; and you will never hear a prayer put up, without a petition for the Bible Society and heathen nations \*.”

## No. 6.

“ We ourselves have heard an eye-witness describe the emotion with which the sacred volume was received there”—  
(i. e. the editions of the Bible Society received in Wales.)

“ Far from being satiated with the contributions formerly sent from the Bartlett’s Buildings’ Society, when the arrival of the cart was announced, which carried the first sacred load, the Welsh peasants went out in crowds to meet it: welcomed it, as the Israelites did the Ark of old; drew it into the town, and eagerly bore off every copy as rapidly as they could be dispersed. The young people were to be seen consuming the whole night in reading it. Labourers carried it with them to

\* First Report of Bible Society, p. 60.

the field, that they might enjoy it during the intervals of their labour, and lose no opportunity of becoming acquainted with its sacred truths. By these, and by the truly apostolical exertions of the Bishop of St. David's, the good seed is scattered on these inhospitable mountains, and promises a glorious harvest to God and to their country \*."

## No. 7.

### *Extract of a Letter from the Secretaries of the Dublin "Association, &c."*

October 10, 1804.

"We have the pleasure to state to you, that the Association, in the course of the last year, distributed or sold, 3,000 Bibles, 6,607 Testaments, 2,228 Prayer-books, and 17,934 Moral Tracts, independent of the numbers mentioned in our former communication, at an expense of 952*l.* 9*s.* and *that the demand for them is progressively and rapidly increasing*†."

\* Christian Observer, July 1810, p. 451.

† Second Report of Bible Society, p. 168.

F.

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*Extracts of Letters.**November 15, 1791.*

“WHEN I was in Wales last, I heard great complaining amongst the poor for want of Bibles, and that there were none to be had for money. I have thought much of the matter of late, and it has impressed me much : for is there any poverty like unto their poverty, who have not the Bible of God? I have taken some steps towards procuring a cheap edition of Welsh Bibles, to be sold at a reduced price. But my plan, thus far, is rather immature, and in no great degree of forwardness. But, with God’s help, which I earnestly entreat, I resolve to go on. I wish to know from you what size Bible would the generality of people wish to purchase, and what number will be wanted; and every other information which you can furnish me with will be thankfully received.”

*December 27, 1791.*

“I wish I was near you, for further conversation about the intended edition of the Welsh Bible. Our plan cannot be too mature, before we attempt to execute it. Would it be expected to ask the Society to publish any certain number of Bibles, and what number? Suppose we say 10,000, and engage to take and pay for 5,000 as soon as they are printed. Would not this be a step that would weigh with them, and an inducement to undertake the work? I would undertake to procure one half of the money necessary for that purpose, till the Bibles were sold, and that number would soon go off. And should the Society refuse to assist, which I hardly think they will, I think it is clearly our duty to proceed, and trust kind

Providence, and not consult flesh and blood. The undertaking is certainly very great ; but we have encouragement to hope for help and success. One of my dear people here very generously offered me a very considerable sum ; but I was not at liberty yet to accept of any. Let me once more hear from you upon this subject, and furnish me with every particular direction you can think of ; then I shall make a trial of the Society."

"I wrote in few words to let you know that I have lost no time, nor neglected any probable means that I knew of towards procuring an edition of Welsh Bibles ; and, upon the whole, have met with no material discouragement, but rather the contrary. Mr. T. said that he had no great influence in the Society for promoting Christian Knowledge ; but a friend of his, who had, would lay this business before them : and said farther, that, in case the business was undertaken upon any other plan, he would encourage the design with some pecuniary assistance (by way of loan, I suppose). Since I received this account, I have written to desire that the matter might be laid before the Society ; and what will be the result and issue of this application, time will discover ; and when I shall hear any thing more upon the subject, is utterly uncertain ; but as soon as any information arrives, I will communicate the whole to you."

*May 6, 1792.*

—"Now about the Bibles. It appears to me, by the letter of Mr. M.\* that all he requires is nothing more than a long list of names, as a satisfactory proof that Welsh Bibles are much wanted, which the Society seems to doubt. To procure this will not cost you much trouble nor expense. And when this is presented, Mr. M. entertains confident hopes of success on some plan or other, as the main obstacle would then

\* As the names of two gentlemen are introduced in this correspondence, I have, for the sake of perspicuity, inserted in their place the letters M. and N.

be removed. And surely this is far less hazardous, than engaging to take and pay for six or eight thousand copies, which would require a very serious sum. Yet even now I expect we must stand to our former engagement, that is to say, to pay down for four thousand. It is my opinion, you should *lose no time* in procuring as long a list of names as you can. And would it not be expedient to receive subscription-money from as many as can advance it? and I think it would be the easiest way for all, especially the poor. Yet, perhaps, it would not be right to insist upon this; for it would inevitably lessen the number of subscribers very materially, which in the present case is a very great object. What if you were to take the names of all that *offer*, and subscription-money from as many as you can. I see no inconvenience that could arise from this plan, and the utility of it is evident: the money so advanced would be ready towards paying for the Bibles to the Society, if they publish, or towards defraying the expenses of an edition upon any other plan. About the mode of procuring names and money, you must judge of the best plan. It is clear that there should be one receiver-general in North Wales, and another in the South, and agents employed under them in districts: that none should be so employed but men that are capable and very careful to keep the most clear accounts: and that a day should be appointed when they are to deliver the names and money to the receiver-general: and after that day, they might continue to collect more subscribers, &c., though the first list was sent to London. I only offer a few thoughts, just as they occur at the moment; make what use you please of them, and no use at all if they do not suit you. I have tried to procure more Bibles from London, and received for answer that none could be had. I will try again."

May 10, 1792,

"I can say nothing yet decisive respecting the fate of my application to the Society for Bibles; only that I have done what they requested, *viz.* have given them security that I



shall be responsible for 4,000 copies as soon as published. I expect they will undertake the work ; and if not, I have promise of considerable assistance upon another plan. The Society have 500 Welsh Bibles now on their hands, and I expect they are purchased by Mr. N.'s direction ere this. He received, six weeks ago, from me 40*l.* towards paying for them : this money you will return to me as soon as convenient after they are come to hand ; for it was all borrowed."

July 17, 1792.

"The Society have accepted of my proposals respecting a new edition of Welsh Bibles, and will undertake the work ; but Mr. N. complains of their being *excessively dilatory and slow in their motions, and finds they cannot be put out of their pace* ; but that Mr. M. omits nothing that can forward the business. I have given them security that 4,000 copies shall be paid for as soon as ready for sale. In this you will assist.

April 8, 1793.

"I have done all in my power towards procuring an edition of Welsh Bibles ; but thus far without much success. Several letters passed between Mr. M. and myself on the subject ; and here you have a copy of his last, which came to hand yesterday.

"I am sorry to have it still to say, that we make but little progress in the business of the Welsh Bibles. The Society are not well persuaded that a large number could be got off ; and they are not much inclined to incur the great expense which an edition of the Bible would cost them, being, as they reason, from 1,500*l.* to 2,000*l.*, without reimbursement, that is, the defect between the prime cost and the sale, including binding. I thought of undertaking the work by private subscription, that is, of engaging persons of more ability than myself to advance the funds, I also contributing what might be proper for me ; but the times are now very bad ; and one or two of the gentlemen to whom I mentioned the matter, told

the they would rather subscribe a sum outright than join in the risk of a whole edition. Thus then is little prospect of succeeding in this way at present. Do you think you could collect any number of names that would engage to the extent of six or eight thousand copies of the Bible? If so, I still conceive we might get the work through, either by the Society, or by private undertaking; I mean, if we could get six or eight thousand copies engaged for at their real cost. Shrewsbury might be a good place to print; we could settle, I suppose, with the King's printers."

"Thus I have given you a literal copy of Mr. M.'s letter, so far as it relates to the Bibles; that you may be better able to judge what further steps are best to be taken relative to this business, which I expected would have been in greater forwardness before this time. Mr. M. at one period gave me to understand, that the Society would undertake the work. It appears, at present, that the most probable means of success will be by your collecting the greatest number of subscribers you possibly can, and that immediately. And as this proposal has been made by Mr. M., it is my opinion it ought to be adopted without any hesitation; for it is a trial made of the propriety of our application. And if a considerable number of subscribers cannot be obtained, *the business must be given up*. Therefore you and your friends throughout all Wales should join your strength, and make one grand effort, and you will succeed."

G.

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*Extract of a Letter from the Society "Pro Fide et Christianismo," at Stockholm, addressed to the Rev. G. Brunmark, Chaplain to the Swedish Embassy at the Court of St. James's: dated Stockholm, May 31, 1804.*

"You will be pleased, Rev. Sir, to communicate this intelligence to *that most noble British Institution*; and, at the same time, express to them the intimate share which the Society 'Pro Fide et Christianismo' take in sentiments and operations so honourable and useful. Wishing sincerely that the Lord God may bless and give furtherance to their benevolent views and labours, which tend so eminently to give the light of salvation to benighted or heathen nations, we remain, &c." (First Report of Bible Society, p. 51.)

"The Society 'Pro Fide et Christianismo' embrace this opportunity of thanking the Rev. Mr. Brunmark for the transmitted copies of the second and third Report of the British and Foreign Bible Society; and it is with great satisfaction they perceive such strenuous exertions by the friends of Christianity, in different parts of the world, in behalf of the good cause. In this respect our society have long and attentively contemplated *the praise-worthy endeavours* of the British and Foreign Bible Society, to further the knowledge of the Gospel of Salvation; and you will be pleased, sir, to express to them *the cordial and sincere regard we entertain for their Society.*" (Fourth Report of Bible Society, p. 29.)

*Extract of a Letter from Stockholm, dated Feb. 20, 1809: addressed to the Foreign Secretary of the British and Foreign Bible Society.*

“The Evangelical Society in Stockholm wishes, to the Committee of the British and Foreign Bible Society, grace and peace from Jesus Christ, who is the faithful Witness and the Prince of the kings of the earth; that loved us, and washed us from our sins in his own blood.

“Honoured and beloved brethren, it is for the first time that we seek access to your venerable society. We regard you with reverence: you have undertaken a great work, and your exertions and sacrifices are worthy of the grand aim which you have in view,

“You extend your operation over the remotest parts of the globe, and the islands of the sea. All that remains of the daughter of Zion in Christendom rejoices in your light: a glimpse of cheering light penetrates their huts: they perceive in the firmament of the church some morning stars, and among these your society shines most conspicuous. This sight gladdens their hearts, and they wait with patient expectation for the approaching rise of the Sun of Righteousness. Even on the most distant nations, Mahometan as well as Heathen, who are sitting in darkness and in the shadow of death, this light now begins to dawn.

“It is impossible for us to describe the feelings of admiration which filled our minds, when we attentively perused the last Reports of the British and Foreign Bible Society. They cannot but excite esteem for all those men who labour in this cause with such unwearied diligence, and consecrate all the powers of art and science to the service of God; and for a public which so generously aids these endeavours. Mr. P., to whom we are indebted for the communications of the above Reports, has drawn our attention more than ever to the great want of Bibles which exists in various parts of our country, chiefly among the

lower classes of the people ; at the same time reminding us of our duty to relieve this want, and recommending means for the attainment of this desirable object.

“ This he did by an address circulated in manuscript among the friends of religion in this metropolis, which gave rise to the establishment of a society, denominated, ‘ The Evangelical Society,’ which, we are happy to state, has received the full approbation and sanction of our most gracious King.” (Fifth Report of Bible Society, p. 34.)

*Extract of a Letter from the Committee of the Evangelical Society in Stockholm, dated March 29, 1810.*

“ The time for the solemn annual Meeting of the British and Foreign Bible Society approaches ; and the Committee of the Evangelical Society feel the value of being brought into the remembrance of such a respectable society too highly to suffer this opportunity to pass without testifying to them its esteem and gratitude for all their kindness to us.” (Sixth Report of Bible Society, p. 67.)

*Extract of a Letter from the Rev. Mr. Schvener, dated Nurenberg, June 17, 1805.*

“ We received your interesting account of the last General Meeting of the Honourable British and Foreign Bible Society, only two days before the General Meeting of our Committee (viz. of the society at Nurenberg, since transferred to Basle), which was held on the 8th of June. All present openly manifested their joy, and not only wished to have been eye-witnesses, but also to unite themselves in the same extensive way, without regard to their different religious opinions. This late occurrence in London proved a peculiar encouragement to us, as may be seen by the following resolutions : ‘ That this

account should immediately be printed and dispersed through Germany,' which has already been executed, &c." (Second Report of the Bible Society, p. 143.)

*Extract of a Letter from the Secretary to the Religious Society at Basle, dated March 4, 1806.*

"Assure the Honoured Bible Society, in the name of us all, of our heartfelt gratitude, and of the sincerity with which we pray God to reward them with his richest blessing." (Second Report of Bible Society, p. 150.)

*Extract of a Letter from the Bible Society at Basle, dated July 1, 1809.*

"The more painful our sensations are at seeing ourselves almost separated from you by the long interruption of all communication, the greater was our joy at the receipt of your letter of the 18th May." "It is a real balm of consolation to us, grieved as we feel at the overflowing of infidelity and the shameful contempt of the Word of God, to hear of so many, from among different nations and denominations, who do not bow their knee before the Baal of our age, but, animated by the highest veneration and love for the blessed Gospel of peace, endeavour to communicate to others that light, by which they are themselves illumined and cheered, and who prepare the way of the Lord, not only among nations professing his name, but even to the most distant parts of the world. We request you to return to this truly respectable Society our sincerest thanks for the generous support repeatedly afforded to our German Bible Institution; assure the pious Managers and Friends of that excellent Institution of our truest esteem and warmest joy at the blessed success of their active exertions." (Sixth Report of Bible Society, p. 14.)

Dr. Knapp, Director of the Orphan House, in the city of Halle, in Saxony, concludes his account of Baron Canstein's Bible Institution in the following words :

"Should the Honourable British and Foreign Bible Society feel disposed to make use of our Bible Institution, *for the attainment of their noble and benevolent designs*, they need only command, and I shall feel exceedingly happy to execute their orders." (Second Report, p. 165.)

He writes again, Jan. 25, 1806.

"The resolution of *the much respected Bible Society in London*, with regard to the use which they intend to make of the editions printed in the Canstein Bible Institution, and the agreeable accounts which you have had the goodness to communicate to me upon this subject, call for my most grateful acknowledgments, both to the highly esteemed members collectively, and to yourself in particular; and I ardently wish that the Lord may direct these resolutions to the exaltation of his Name, and crown them with rich blessings," (Second Report, p. 165.)

*Extract of a Letter from the Rev. Mr. Glogan,  
Königsberg.*

"The plan of the Society of religious philanthropists in London, to have Bibles printed in all the European languages, and partly to distribute them gratis, partly to have them sold at very low prices to indigent Christians of all nations, is of so generous and laudable a nature, that they *will undoubtedly receive the warmest thanks* for it, both from their contemporaries and from posterity." (Third Report, p. 31.)

*Extract of a Letter from the Rev. P. J. Hiemer, at  
Lesnoi Karamisch (on the Banks of the Wolga),  
dated March 19, 1807.*

"It is now just a year since I wrote to you last. The resolutions passed by the honoured Bible Society, in consequence

of that letter, have exceeded my utmost expectations, and filled me with the most profound veneration for its members, who display their faith so conspicuously in their works, whilst at the same time they have powerfully incited me and many others to return thanks to our Father in heaven."

"I am indeed struck with admiration at the great work which God is carrying on in England, and at the zeal which the numerous societies in that country, all animated by one spirit, display for the propagation of the Gospel throughout all parts of the globe. It appears to me, as if our blessed Saviour, in these days of general falling off and tribulation upon earth, were hastening to manifest himself to his people in his re-appearing; and that, as his Gospel must first be preached throughout the whole world, he has produced these *extraordinary* efforts, through the influence of his Spirit." (Fourth Report of the Bible Society, p. 34.)

*Extract of a Letter from a Clergyman in Esthonia.*

"Should it please the British and Foreign Bible Society to send us their generous aid in procuring a fund for such an institution (a Bible Society), I have not a moment's doubt that many gentlemen in our parts would thereby be excited to take an active part in such a benevolent design." (Second Report of the Bible Society, p. 165.)

*Extract of a Letter from a respectable Minister in Holland, dated Oct. 26, 1804.*

"We rejoice at the *laudable plan* of the society which has been lately established among you, for rendering the word of God accessible to the indigent; and we pray that the Lord may give his richest blessings to their benevolent *endeavours*." (First Report of the Bible Society, p. 52.)



*Extract of an Address to the Christians in the Prussian States, received from the Rev. Mr. John Jä-nicke, dated Berlin, Nov. 28, 1805.*

“ In that highly favoured country, where for a considerable time past the spirit of active Christian charity has been awakened, and a fire kindled by the Lord, which already shines into the remotest parts of the earth, in the powerful kingdom of Great Britain, a Society has been formed, *consisting of Christians of all ranks and religious denominations*, for the laudable purpose of propagating the word of God to the utmost of their power by cheap distribution among the poor.” (Here follows an extract from the First Report of the British and Foreign Bible Society.)

“ No fire burns upon the altar of the Lord without apreading its flames around. *This fire has also extended its flames.* The zeal of Christians in England has also infused itself into the hearts of Christians in Germany.

“ Already in the German Empire a society has been formed, *actuated by the same spirit and for the same purpose* as that in England.” (Second Report of Bible Society, p. 152.)

*Extract of a Letter from a Roman Catholic Clergyman in Swabia, addressed to the Rev. C. F. Steinkopff, Foreign Secretary to the Bible Society, dated July 29, 1805.*

“ I feel the highest regard *for the wise and prudent zeal* of the English Bible Committee, because it is my own desire to see the pure and genuine word of God spread ; and (I) am so entirely against all corruption of this invaluable treasure, that I myself would prevent it by all means in my power.” (Second Report, p. 157.)

From the same, dated Dec. 12, 1805. “ The ardent love

to the sacred word of God, which animates all the members of the English Bible Society, and the zeal which presides over their meetings, and spares no expense for the spreading of the Gospel, have filled my heart with gratitude, love, and joy.— Give my warmest thanks to the Committee for their great kindness; and inform them that I cheerfully acquiesce in their resolution of giving me 1000 copies of the *Protestant New Testament*.

“ This is not only giving a new impression of the New Testament, but also evincing the spirit of the primitive Christians, as St. Paul expresses it in the Second Epistle to the Corinthians, ix. 11; 12.” (Second Report, p. 158.)

*Extract from an Address of the Bible Society established at Philadelphia, to the American Public.*

“ Its origin is unquestionably to be attributed to the example offered, and the efforts made, by the British and Foreign Bible Society, instituted in London about five years since. *The plan* of that Society, now that it is delineated and carried into effect, *is seen to be so important, so practicable, and productive of so much good*, that we hardly know how to account for the fact that it was not sooner devised and executed. Centuries have elapsed since the revival of letters and the art of printing have rendered it an enterprise less difficult than many which have been achieved, to furnish Bibles in all the languages, and to distribute them into all the parts of Protestant Christendom: yet during that period, millions of those, who have borne the Christian name, have lived and died without a Bible, *for the want of* some such association as has lately been formed in Britain.” (Fifth Report, p. 40.)

*Extract of a Letter from Steniack, Nova Scotia,  
dated Nov. 14, 1808.*

"What a universal blessing to mankind is the British and Foreign Bible Society likely to prove! and such a blessing may it prove, to the utmost extent of the wishes of its members, and the prayers of its friends! Translating the Scriptures of truth into the languages of all nations, and circulating them in all parts of the world, it serves as a substitute for the miraculous gift of tongues, which so greatly accelerated the progress of the Gospel in the days of the Apostles. What, in the line of means, so likely to hasten forward the glory of the latter days? The universal diffusion of the pure word of God is the heavenly leaven, which will gradually regenerate the mass of human society." "I admire the simplicity and inoffensive nature of the means employed by the British and Foreign Bible Society."—(Fifth Report, p. 67.)

*Extract of a Letter from the Corresponding Secretary of the Massachusetts Bible Society, dated  
Boston, Jan. 2, 1810.*

"It is impossible to form any conception of the immense good which the mere formation of your Bible Society in London may ultimately produce, by *awakening the attention*, as well as aiding the exertions, of the whole Christian world. Thus, by a single, and at first inconsiderable movement, does God, in his wonderful providence, commence the accomplishment of the mightiest designs."—(Sixth Report, p. 76.)

*Extract of a Letter from the Dublin "Association  
for discountenancing Vice, &c." dated Dublin, Feb.  
14, 1806.*

"We have it in direction from the Association for discountenancing Vice, &c., to acknowledge the receipt of your letter of

the 21st January last, and to request you to express to the British and Foreign Bible Society the grateful sense the Association entertain of the liberality of their resolution transmitted by you \*."—(Second Report of Bible Society, p. 169.)

*Extract of the Resolutions of the Synod of Glasgow and Ayr, dated April 11, 1805.*

"It was overtured to the Synod, that, in order to promote the laudable object which all the Societies (connected with the Bible Society) have in view, a collection should be made throughout all the parishes within their bounds, on such days as may be judged by the Ministers most proper for their respective parishes, between and the Meeting of Synod in October next.

"The Synod having considered said overture, highly approved of the same, and appointed accordingly. They ordered copies of this statement to be printed and sent to the Ministers of the different Churches and Chapels within their bounds, to be read from the pulpits, and the collection to be recommended with suitable exhortations; and also that a few copies be sent to each Minister to be distributed among his people."—(First Report, p. 35.)

*Extract of a Letter from the Rev. Dr. Balfour, dated Glasgow, April 27, 1805.*

"Their noble design of printing and circulating the Scriptures in all languages and countries, as far as their funds will enable them, hath met with the general and warmest approbation of all religious denominations in this place and neighbourhood. Of this, I suppose, the London Society hath had,

\* The Bible Society had assisted them with a supply of Testaments, allowing in the purchase all the advantages which itself possessed from its connection with the University Press.

or will have, many substantial proofs.”—(Second Report of Bible Society, p. 169.)

“ By appointment of the Presbytery of Glasgow, the following paper is ordered to be read in all the Churches and Chapels within their bounds.

“ At Glasgow, the sixth day of February, eighteen hundred and five years.

“ The Presbytery of Glasgow being met and constituted, a circular letter from the British and Foreign Bible Society at London, signed by their President, Lord Teignmouth, was produced and read.” [The paper then states the object of the Bible Society; adverts to its plan, notices the advantages of printing in stereotype\*, and the prospect of benefits to be derived from the Society in various ways: it then proceeds thus.]

“ The Presbytery of Glasgow, after reading these important and interesting communications, considering the great object of this benevolent institution, and that those who conduct it are not more distinguished for *rank*, than for character and talents, unanimously resolved to co-operate with the British and Foreign Bible Society of London, and to invite and exhort the people within their bounds to come forward with a cheerful and liberal pecuniary aid: they therefore agreed, that the Collection for this society be made at the several Churches

\* By the method of printing in stereotype, Bibles may be struck off as they are wanted: these impressions can be obtained in any quantity, and afforded at a rate far cheaper than the common mode of printing will allow. We have therefore in this invention a great pledge for the purity of the Scripture Text: corrupt versions will scarcely be able to find purchasers. “ Of the advantages of stereo-typography, chiefly in regard to cheapness, a statement is furnished by Mr. Wilson. Of these, accuracy and duration are two. We shall prize the discovery the more highly, when we learn (by a letter from Mr. Carey, dated Sept. 27, 1804) that, under the ordinary system of printing, it would require 250,000*l.* to give every twelfth person in Bengal alone a New Testament, even at the cheapest rate.”—Wrangham’s Sermon before the University of Cambridge, May 10, 1807, p. 46.

and Chapels of Glasgow and its neighbourhood, on the last Sabbath of March; and at the Churches and Chapels in the country, any Sabbath that the respective Ministers may judge proper before the Meeting of Presbytery in August."

*Act and Recommendation of the Presbytery of Edinburgh, Jan. 29, 1806.*

"The Presbytery of Edinburgh having, upon a motion, considered the objects of the society, under the name of the British and Foreign Bible Society, for the purpose of circulating Bibles at home and abroad, *give their cordial approbation* to this institution; and they did, and hereby do, appoint a Collection for this society, to be made in all the Churches and Chapels within their bounds, on Thursday, Feb. 27, being the day appointed by the King to be observed as a National Fast through Scotland on account of the present state of the kingdom.

"The society for whose benefit this collection was appointed, was established a few years ago at London, and consists of a large number of respectable men, *belonging to the Church of England and the Dissenters*, who are warmly attached to the interests of the Christian Religion, and the prosperity of their country." (Second Report, p. 170.)

The Directors of the "Society for propagating Christian Knowledge" in Edinburgh, constituted by Royal Charter, inserted an advertisement in the Edinburgh Advertiser for 1805, of which the following is an extract.

*"British and Foreign Bible Society.*

"A Society having been lately formed in London with the above designation, under the patronage and direction of *some of the highest Dignitaries of the Church of England*, and of many other pious and respectable characters, *both of the Established Church and Dissenters*, in that country, the exclusive object of which is to diffuse the knowledge of the Holy Scriptures, by circulating them in the different languages spoken through Great Britain and Ireland, and also, according to the

extent of its funds, in the languages of foreign countries; the Committee of Directors of 'the Society in Scotland for propagating Christian Knowledge,' highly approving of the object of this admirable Institution, which proposes one of the best conceivable means for the speedy and universal diffusion of the Gospel, and perfectly satisfied with the security which it affords for a wise and faithful application of its funds, have resolved, most cordially, to unite their efforts with those of the British and Foreign Bible Society in promoting so desirable an end; and for this purpose they have appointed the following gentlemen of their number—viz. the Rev. Dr. Hunter, Mr. Black, and Mr. Jones, Ministers of the Gospel at Edinburgh; Robert Scott Moncrieff, Esq. of New-Hals; with the Secretary and Treasurer of the Society—a Sub-Committee to correspond with the Bible Society in London, and to adopt and pursue such measures as may be thought proper, in order to obtain contributions and collections in Scotland, for promoting the great object of that institution."—(Second Report, p. 173.)

*Edinburgh Bible Society.*

*July 31, 1809.*

"At a numerous and very respectable meeting, held this day, &c. the following resolutions were read and agreed to:

"1. That the present Meeting do most highly approve of the object and exertions of the British and Foreign Bible Society.

"2. That an institution, to be named, 'the Edinburgh Bible Society,' be formed in this city, &c." (Sixth Report of Bible Society, p. 11.)

*East-Lothian Bible Society.*

*Haddington, Oct. 24, 1809.*

"At a respectable meeting, &c.—after prayer it was resolved unanimously that the present meeting, approving of the object of the British and Foreign Bible Society, and other institutions of the same kind, do form themselves into a Society, to be called the East-Lothian Bible Society, &c." (Sixth Report, p. 15.)

*Extract of a Letter from the Rev. G. King, dated  
Trinity College, Cambridge, Dec. 18, 1809.*

“The Master has again commissioned me, in the name of our society, to convey our most cordial wishes for the increasing prosperity and success of an institution, which, *considering the magnificence of its design, the extent of its objects, the incalculable good it is now doing, and which, under the blessing of the Almighty, it may continue to promote, to the unspeakable happiness of the most distant generations, can never be too highly admired nor too warmly supported.*”—(Sixth Report, p. 23.)

*Kendal Auxiliary Bible Society.*

“At a respectable Meeting, &c. held the 15th day of January, 1810, Resolved unanimously, ‘That the present Meeting *do highly approve of the plan and objects of the British and Foreign Bible Society in London.*’”—(Sixth Report, p. 37.)

*Bristol, Feb. 1, 1810.*

“At a numerous and respectable Meeting of the Clergy and Inhabitants, &c. the following Resolutions were moved by the Rev. J. A. Small, D. D., seconded by the Rev. Thomas Broughton, and unanimously adopted :

“1. That the *object, the constitution, and the proceedings of the British and Foreign Bible Society, have the cordial approbation of this Meeting.*

“2. That a Society be formed in this city for the purpose of aiding and co-operating with the British and Foreign Bible Society, &c.”—(Sixth Report, p. 40.)

*Sheffield, Feb. 3, 1810.*

“At a highly respectable Meeting, &c. it was unanimously



**lxxxii      *Vindication of the Bible Society.***

resolved, ' That this Meeting *highly approves of the plan and objects of the British and Foreign Bible Society,* ' &c."—(Sixth Report, p. 43.)

***Proceedings at Manchester.***

(From the Manchester Papers, Dec. 28, 1809.)

" We, the undersigned, being well persuaded that the *designs of the above Society (the Bible Society) are eminently pure and universal, independent of all considerations of sect or party, and calculated to advance the true interests and eternal happiness of mankind,* do hereby request the notice of the public to a proposal promising to extend so great advantages and blessings to the people of this country and to foreign lands, and beg leave earnestly to invite all those who may be friendly to the cause, to meet at the Police-office, on Thursday next, the 4th day of January, 1810, for the purpose of taking the application from the British and Foreign Bible Society into consideration, and adopting such measures as shall appear most advisable in the judgment of the Meeting.

" (Signed) Rev. Dr. Blackburne, Warden of Manchester,  
Rev. John Gatcliffe, Fellow of the Collegiate Church, &c."

(Sixth Report, p. 68.)

The following Extracts are taken from Letters written by the Missionaries of the Bartlett's Buildings' Society, and addressed to the Rev. Mr. Brown at Calcutta, who is Secretary to the Corresponding Committee of the Bible Society in Bengal.

***Extract of a Letter from the Rev. C. John, dated Tranquebar, Nov. 15, 1809.***

" I have received your official Letter of the 2d. ult. with the highest and heartfelt pleasure, and sympathize fully with the

grand and blessed object of the honourable British and Foreign Bible Society, and accept of the invitation of the respectable Corresponding Committee to unite with them in obtaining that great object, which I joyfully will do as my poor abilities may permit."—"May our gracious Lord reward and bless the most beneficial institution of the Bible Society, and the Corresponding Committee, with the most desirable success; that all friends of Christ may be rejoiced by seeing that the light of the Gospel pervades now many more nations than before with the best effect to their salvation."

*Extract of a Letter from the Rev. Messrs. Kolhoff and Horst, dated Tanjore, Nov. 17, 1809.*

"With the most lively emotions of joy and gratitude, we adore the loving-kindness of our dear Lord, who hath disposed the respected Bible Society to afford us their benign assistance for diffusing the divine light of the Holy Scriptures among so many thousands of souls, who are perishing for lack of knowledge. May the Lord crown the pious designs of that worthy society with the most ample success, and themselves with righteousness, life, and glory everlasting."

The Rev. Mr. Pohlé writes from Trichinapoly, Nov. 30, 1809, in these terms :

"I shall always be happy to hear of the progress of the work of God in your hands; and may the Lord our God be among you, and may he prosper the work of your hands. I commit you and the respected Committee to his Grace, and recommend *myself and mission* to your kindness, love, and prayers."

## H.

## No. 1.

*Extract of a Letter from Mr. Desgranges to the Rev. Mr. Brown of Calcutta (Secretary to the Corresponding Committee of the Bible Society), written a few months ago from Vizagapatam.*

"I FEEL myself deeply indebted to the Committee for the interest they take in the Telinga translation, and for their liberality in affording me the pecuniary assistance necessary to expedite the work by employing suitable co-operators.

"Your liberality to Anunderayer \* was abundant, and I think

\* I copy from a recent publication the following account of this extraordinary man:—"A Mahrattan, or Bandida Brahmin, about thirty years of age, was an accountant in a regiment of Tippoo's troops; and, after his death, in a similar employment under an English officer. Having an earnest desire to obtain eternal happiness, he was advised by an elder Brahmin to repeat a certain prayer four hundred thousand times. This severe task he undertook, and performed it in a pagoda, together with many fatiguing ceremonies, taking care to exceed the number prescribed. After six months, deriving no comfort at all from these laborious exercises, he resolved to return to his family at Monom, and live as before. On his way home, he met with a Roman Catholic Christian, who conversed with him on religious subjects; and gave him two books on the Christian religion, in the Telinga language, to read. These he perused with much attention, admired their contents, and resolved to make further inquiries into the religion of Christ; and, if satisfied, to accept of it. He was then recommended to a Roman priest, who, not choosing to trust him too much, required him to go home to his relations, and return again with his wife. He obeyed this direction; but found all his friends exceedingly surprised and alarmed by his intention of becoming a Christian, and thus bringing reproach upon

very requests to encourage him in his good work. He engages in his occupation with all his heart and soul; and by

his taste. To prevent this, they offered him a large sum of money, and the sole management of the family estate. These temptations, however, made no impression on him. He declared that he preferred the salvation of his soul to all worldly considerations; and even left his wife behind him, who was neither inclined nor permitted to accompany him. He returned to the priest, who still hesitating to receive him as a convert, he offered to deliver up his Brahmin thread, and to cut off his hair—after which no Brahmin can return to his caste. The priest perceiving his constancy, and satisfied with his sincerity, instructed, and afterwards baptised him: upon which his heathen name, Subbarayer, was changed to his present Christian name, Anunderayer.

“A few months after this, the priest was called away to Goa; and having just received a letter from a Padre, at Pondicherry, to send him a Telinga Brahmin, he advised Anunderayer to go thither; informing him, that there he would find a larger congregation, and more learned Padres; by whom he would be further instructed, and his thirst for knowledge be much gratified. When he arrived at Pondicherry, he felt disappointed in many respects: yet there he had the pleasure of meeting his wife, who had suffered much among her relations and at last formed the resolution of joining him. He then proceeded to Tranquebar, having heard that there was another large congregation, ministers, schools, the Bible translated, with many other books, and no images in their churches, which he always much disliked, and had even disputed with the Roman priests on their impropriety. The worthy ministers at Tranquebar were at first suspicious of him; but, by repeated conversations with him, during several months that he resided among them, they were well satisfied with him, and admitted him to the Lord's table. He was diligent in attending their religious exercises, and particularly in the study of the Bible, which he had never seen before. He began to make translations from the Tamul into the Telinga language, which he writes elegantly, as well as the Mahratta. His friends would readily have recommended him to some secular employment at Madras or Tanjore; but he declined their offers, being earnestly desirous of employment only in the service of the church.

“Having heard of the Missionaries at Vizagapatam, he expressed a strong desire to visit them, hoping that he might be useful among the Telinga nation, either in church or school.

“He now daily carries on the devotional exercises of the natives, who are inquiring the way to Zion. He prays in public with fluency, fervency, and zeal: he preaches the Gospel to sinners with ardent zeal;

being always within my call, I am able to consult him on all occasions. This advantage I could not enjoy by employing any other Brahmin. I communicated the circumstance to him, and he received it with the humility and gratitude becoming a Christian. He desires me to present his profound *salams*. He has copied the correct sheets of St. Mark's Gospel; but as he renders me more essential service by translating from the Tamul, and by answering all the questions I put to him while I am translating myself, I shall not be able to employ him again to copy. That part may as well be accomplished by other Brahmins whom I employ under his superintendence.

“Anunderayer wishes to communicate in writing the lively sensations of gratitude with which he is filled for the interest you take in his own and his countrymen's spiritual and eternal welfare. He is now on a visit to his relations; as soon as he returns, I will send you his sentiments in Telinga, with an English translation.

“Anunderayer has completed the translation of the four Gospels, the Acts of the Apostles, and St. Paul's Epistle to the Romans, from the Tamul. These I always consult whenever any difficulty arises while I am translating, and they render me great assistance. St. Mark's Gospel is complete, and I hope to transmit it to you in the course of this month. I think I may safely promise you St. Luke's Gospel before your second meeting in the ensuing year. You will perceive that the work proceeds but slowly; but this cannot be avoided, as I have determined not to send you one verse which has not been minutely examined three or four times, by Anunderayer and myself in conference.

he labours from morning to night, assisting in the translation of the four Gospels, and in examining manuscripts of religious tracts, that he may put the word of salvation into the hands of his countrymen. He is blessed with a suitable partner, who adorns the doctrines of God her Saviour; and who has been received into the church by the sacred ordinance of baptism.” *Christ. Observer. for Oct. 1810, p. 647.*

“ The Telinga translation will reap great advantage from the Telinga language, which richly furnishes the translator with words, phrases, and sentences for his purpose. The softness, elegance, and refinement of the Telinga language are generally acknowledged, and I can safely pronounce it, from my own attention to it, regular in construction, replete with sentences, clear and strong, and abounding with the most beautiful figures of speech.”

## No. 2.

*Extract of a Letter from the Rev. C. John, the senior Minister of the Royal Danish Mission at Tranquebar ; dated Tranquebar, Nov. 15, 1809, and addressed to Mr. Brown.*

“ The pious and generous charity of the Bible Society for granting the treasures of the Holy Scriptures to the natives freely as a present, comes now in the most seasonable time ; 500 of the Old in quarto, and 300 of the New Testaments in Tamul in octavo, besides the sets of the New Testament which may be had in the Vepery mission, are still in our stock at Tranquebar, and we shall be most happy to offer them to the disposal of the Corresponding Committee, and shall also undertake with pleasure a more extensive distribution amongst the Christians, heathens, and any religion in all the countries where the Tamul language prevails and is spoken. Before these are distributed, we may have time to correspond when a new edition will be wanted.

“ I have also inquired for translators of the Holy Bible into the Telinga and Mahrattian languages. In the former our pious Christian Brahmin Anunderayer has already translated the Gospel of St. Matthew, and will probably continue the other Gospels, and he is also able to translate the Holy Scriptures into the Mahrattian. But as the honourable Bible So-

society undoubtedly wishes that translations may be effected as soon as possible, several parts of the Holy Scriptures in the Old and New Testament may be trusted to more than one translator. I have for my assistance in Indian literature, and in my performance of religious books for schools and heathens, since sixteen years, a very learned, and I may say in truth, a very virtuous and honest Brahmin, and a great friend of Anunderayer, who is now translating our Tamul school-books into Telinga, which I intend to send to the Rev. Mr. Desgranges at Vizagapatam. He offers to translate the Epistles, in the New Testament, meanwhile Anunderayer continues his translation till the Acts of the Apostles, and he will also communicate his translation to the perusal and approbation of Anunderayer. An able Mahrattian Brahmin is also to be had, who will translate any part of the Holy Scriptures given to him ; but I beg you to inform me, if not already translators into the Telinga and Mahrattian have been employed by the Corresponding Committee. The Portuguese Old and New Testament would also be most acceptable, and a blessing not only to Portuguese Protestants, but also to many Roman Catholic Padres and Christians at Madras, St. Thomé, Sadras, Pondicherry, Cuddalore, Portonovo, Tranquebar, Tanjore, Mana, Ceylon, and in short in all the other chief places unto Goa and Bombay. Many of the Roman Catholics are not so averse to the reading of the Bible as before, and even many request them from us. Of the Old Testament we can dispose of 600 at 3 pagodas or 9 sicca rupees, and a new edition of the Psalms is under our press, which will be finished next January, at 1 sicca rupee. Of the New Testament we have only 120 at 1 pagoda. Three hundred Psalms we have in Tamul still at 1 sicca rupee, and 200 Proverbs of Solomon with Sirach, at 2 sicca rupees. This will be a great and seasonable relief in the present afflictions of our Danish mission, during the war, in which we get no remittances at all, neither from Copenhagen, nor Germany ; but only a monthly allowance of 200 pagodas from the Honourable Government at Madras, for which reason we have been

obliged to send away, with the greatest grief, about half our charity children, and to refuse those who cry for reception."

## No. 3.

*Extract from the "Second Memoir of the State of the (Oriental) Translations, in a Letter to the" Baptist Missionary Society, from Dr. Carey and the Missionaries at Serampore. Nov. 1809.*

"Dear Brethren,

"Two years have nearly elapsed since we laid before you and our Fellow-christians in Britain and America, the state of those translations in which we were engaged. We now proceed to give a second statement, describing the progress of the work during these two past years; in doing which we shall adhere to the order laid down in the first.

"1. The *Bengalee* comes first then before us; respecting which we have the satisfaction of stating, that, after fifteen years' labour, the whole of the Scriptures is completed in this language. To the God of mercy we desire to offer our grateful acknowledgments!

"As it affords opportunity for farther improvement in the translation, we may observe that a *third edition* of the *Bengalee New Testament* in folio is printing, principally to be used in public worship. We print only an hundred copies.

"2. In the *Orissa* language the *New Testament* is printed, and nearly the whole of the book of *Psalms*. The *New Testament* contains 976 pages in octavo; and the expense attending this edition of 1000 copies, including paper, wages, wear of types, &c. &c. amounts to about 3500 rupees, or 437*l*.

"3. In the *Telinga* language the *New Testament* waits to be revised and printed, the whole being translated, and a beginning made in the *Old Testament*.

"4. In the *Kernata* language the progress is nearly the

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same as in the Telinga ; the New Testament being ready for revision, and a commencement made in the Old. In our last Memoir, we mentioned that the alphabets of these two last countries are so nearly allied as to require only the addition of a letter or two to the Telinga in order to adapt it to the Kernata. These additions to the Telinga we can easily make ourselves.

“ 5. Relative to the *Guzerattee*, circumstances, principally of a pecuniary nature, have compelled us to put a stop to the printing of the New Testament for the present, and to slacken in the work of translation \*.

“ 6. In the *Mahrattia* language, circumstances not greatly dissimilar have compelled us to proceed slowly with regard to printing. The four Gospels, however, are nearly printed off, and we have now a hope of being enabled to make better progress. It was observed in our last statement, that the whole of the New Testament was translated into this language, and part of the Old.

“ 7. The operation of the same circumstances has also affected the printing of the New Testament in the *Hindoost’hancee* language. We have been enabled, however, to complete the better half of it, and hope soon to be able to finish the whole. The call for the New Testament in this language is constantly increasing, and, we have reason to believe, the version will be generally understood.

“ 8. The *Punjabee*, or language of the *Seeks*. The whole New Testament waits for revision. A fount of types is completed in this character, and a commencement made in the printing.

“ 9. The *Sungskrit*—In our last we acquainted you with our having begun a translation in this extensive, copious, and highly venerated language. We can now add that the whole of the New Testament is printed off, and that we have proceeded as far as the middle of Exodus in printing the Old.

\* The liberal contributions which have been lately made, and remitted, from the north of Britain, from the Bible Society, and from America, will, we trust, remedy this inconvenience.

The New Testament contains somewhat more than 600 quarto pages, and the expense of printing this edition, of *six hundred* copies, has been about 4000 rupees, or 500*l*. Both the translating and the printing of the Old Testament are advancing with a considerable degree of vigour.

“ 10. Relative to the *Burman*—Our brother Chater and F. Carey are assiduous in studying the language. The former has begun translating, and the latter was about to commence. Under the direction of our Burman pundit we have cut a neat fount of Burman types; so that every thing is ready for printing as soon as our brethren shall feel warranted to send any part of the Scriptures for the press.

“ 11. Relative to the *Chinese*—The encouragements given to the study of this language by three of our youths, have not only contributed to their proficiency, but, with other circumstances, have tended to accelerate the translation. Providence has furnished us with a Chinese foundery, if it may be so termed. More than eighteen months ago we began to employ, under Chinese superintendence, certain natives of Bengal, for many years accustomed to cut the patterns of flowers used in printing cottons, and have found them succeed beyond our expectation. The delicate workmanship required in their former employ fits them for cutting the stronger lines of the Chinese characters, when they are written, and the work superintended, by a Chinese artist.

“ Some months ago we began printing a newly revised copy of the Gospel by Matthew, to the middle of which we are nearly advanced. The difficulty of afterwards correcting the blocks causes us to advance with slow and careful circumspection. The whole New Testament will be printed in octavo, on a size resembling that of Confucius, so common, and so highly venerated among the Chinese. Two pages are cut on one block. When printed off, the page is folded, so as to have the two blank sides inward, in the manner of the Chinese. The blocks are made of the wood of the Tamarind tree.”

“ 13. Previously to our sending the last Memoir, we had

completed founts of types in the Bengalee, Nagree, Orissa, and Mahratta characters, besides the fount of Persian which we received from England. To these, three more have since been added; namely, the Punjabee, the Chinese, and the Burman."

#### No. 4.

"THE religious society established at Basle, purchased 1500 copies of the French Protestant Bible, partly by their own funds, and partly by the 100*l.* remitted from this society; of these copies several hundred have been distributed in Lausanne, Montmirail, Besançon, Strasburgh, and some even in the interior provinces of France \*."

*Extract of a Letter from the Committee of the German Society in Basle, dated Oct. 17, 1808.*

"From the sale of a considerable number of French Bibles, which we disposed of very cheap to some truly excellent French ministers at Languedoc, we have been enabled to proceed to a new edition of the French Testament. At first we endeavoured to collect a sufficient sum of money for the printing of the whole French Bible; but as we could not succeed to the full extent of our wishes, we were obliged to confine ourselves to the New Testament. This we intend to dispose of at the lowest price, from whence we may hope for an extensive sale and circulation †."

*Extract of another Letter, dated March 20, 1810.*

"Your two last letters gave the sincerest pleasure to every member of our Committee, containing, as they did, such new

\* Third Report of Bible Society, p. 3.

† Fifth Report of Bible Society, p. 28.

proofs of the noble spirit of Christian liberality, which pervades your excellent Bible Society; and I am commissioned to inform you of the safe arrival of the two donations of 100*l.* and 200*l.*, and to give an account of the application of the same. We immediately ordered 1000 copies of the French New Testament to be sent to the Protestant ministers in the southern parts of France \*."

*Extract of another Letter, April 4, 1810.*

"From the south of France we have received the pleasing intelligence, that even Roman Catholics secretly desire to obtain our Testaments, and read them with eagerness and gratitude †."

Another proof that the Scriptures are eagerly read, even by Catholics, upon the Continent, is contained in the following very interesting letter.

*Translation of a Letter from a Roman Catholic Clergyman in Germany, dated October 1809, addressed to a Protestant in Switzerland, and transmitted to the Rev. C. F. Steinkopff.*

"Blessed be God, at last we have a cheap Bible for the people of our persuasion. Notwithstanding the many difficulties, the printing of it is now happily completed at Ratisbon, and several thousand copies are now circulating in various Roman Catholic provinces of Germany. The two first editions (each comprehending several thousand copies) are already disposed of, and the third will soon leave the press. I myself distributed no less than 650 copies. In the Bishopric of Costanz, eight clergymen have publicly announced the excellent Ratisbon Bible institution, and most earnestly recommended the

\* Sixth Report of Bible Society, p. 73.

† Ibid. p. 74.

reading of the Holy Scriptures. Immediately after their sermons, numbers applied; 2000 copies were not sufficient to satisfy them all. Professor Sailer (a celebrated Doctor of Divinity, who, on account of his scriptural principles, is held in high estimation not only by Roman Catholics, but also by Protestants) recommended, in a sermon preached at Landshut (which is an university in Bavaria), this most excellent of all books; and he afterwards wrote: 'The Bible is now read by students, by the people, and even by children.' He also sent 600 copies to his friends in the Roman Catholic cantons in Switzerland, and I did the same to mine in Austria, where, to my certain knowledge, they have been most joyfully received and eagerly read. Should God condescend to give us his blessing, for which thousands daily implore him, much good and edification may be expected in our Roman Catholic countries. Assist us with your prayers, beloved friends and brethren, that our blessed Saviour may pour out his Holy Spirit upon all to whom we send this sacred volume; for what can the dead letter effect without the enlivening Spirit? If we make use of the means, God will not withhold his blessing. Oh that the earth might soon be filled with the knowledge of the Lord! But, alas! still darkness covers the earth, and gross darkness the people. Misery and wretchedness abound; mankind groan under the iron yoke of infidelity; yet they will not come to themselves, they will not acknowledge the hand of the Lord, they will not smite on their breast, they will not relent, but multitudes seem to harden themselves, and to revolt against the scourge that chastises them. That the Lord, to whom all power is given, in heaven and on earth, will do every thing to bring back the children of men, for whom he bled and died, may be confidently expected: but when men despise his grace, and abuse his long-suffering, we must tremble lest he should remove the candlestick to other nations."

**Remark.**

Several Protestant Divines, it is said, have seen the edition of the New Testament printed by the Roman Catholic Bible

Society in Ratisbon, and consider it a faithful translation from the original Greek \*.

## No. 5.

*Extract of a Letter from a respectable Officer in the Royal Navy, dated Gibraltar, July 7, 1809.*

“ I HAVE received your letter of the 3d ult. as also the Testaments you sent me, as well as the Bibles. I keep no account of the numbers I distribute, nor the names of those I give them to ; for the most part I give them to people I never saw before, and perhaps shall never see again. I consider myself something like the ploughman scattering the seed upon the earth : the increase must be the work of God.

“ The persons to whom I have given Spanish Testaments have frequently been strangers residing in distant parts of the country. Some I have given away in the villages, and some upon the highway, and not a few upon the water.

“ I have given away several to the priests, and they always received them from me with apparent joy and satisfaction. I have at the same time given Testaments to others who were in their company, which they approved of and thanked me for. The Portuguese Testaments will be distributed amongst their squadron. The officers are personally known to me : they are now in the bay ; I sent them a part of the last, which they thankfully received ; the rest I sent on shore to some poor labouring people of that nation, who were overjoyed with the present. God has said, He will set Christ's empire in the sea ; and we have great reason to bless God, who has put it into the hearts of his people to send the Scriptures into our navy. Truly the voice of the Lord is upon the waters ; the night of death is far spent, and the day of Gospel light is at hand †.”

\* Sixth Report of Bible Society, p. 75.

† Ibid. p. 9.

## No. 6.

*Extract of a Letter from the Rev. F. S. Huber,  
dated Catharinenstadt, Jan. 4, 1808.*

“THE Bibles and Testaments, which were sent by the English Bible Society, as a present to the German Colonies near the Wolga, are safely arrived, and have been distributed amongst a number of poor people, by whom they were received with great joy and gratitude. My journey was attended with trouble and expense; but I felt myself amply repaid by the joyful sight I witnessed, and by the many tears of gratitude which I saw flow. Indeed, when I heard many an honest godly man pronounce his blessings upon his remote benefactors, I felt so delighted that I could have gladly made again this troublesome tour. Some very worthy people came on purpose to express to me their feelings on the occasion; ‘Pray,’ say they, ‘do not forget to return our most respectful thanks to this excellent society; and tell them we feel quite constrained to implore a particular blessing’ upon them \*.”

## No. 7.

“THE Naval and Military Bible Society has been furnished with large supplies of English Bibles at the cost prices †.”  
“With a view to the particular supply of soldiers and seamen, the Committee are engaged in making arrangements for the appointment of agents at all the military and naval depôts, for the sale of Bibles and Testaments at reduced prices. Of the extent to which the Scriptures have been thus disposed of, or gratuitously bestowed, the Society will be enabled to judge,

\* Fifth Report of Bible Society, p. 61.

† Sixth Report of Bible Society, p. 17.

from the following fact,—viz. That, within the last two years, no less a number than five thousand three hundred and seventy-seven Bibles and Testaments have been distributed by one correspondent only of your Committee, principally to the army and navy, with a zeal and discrimination which are entitled to the highest commendation, and which have received the most cordial thanks of your Committee\*.”

## No. 8.

*Extract of a Letter from Capt. — Stonehouse.*

Nov. 18, 1806.

“It is impossible to give you an adequate description of the anxiety that was manifested by the poor Spaniards to get possession of a Testament: many sought them with tears and earnest entreaties; and although I had nearly enough for them all, yet it was with difficulty they were pacified, until they received from my hand the Word of eternal life. Since which I have witnessed the most pleasing sight that ever my eyes beheld—nearly a thousand poor Spanish prisoners, sitting round the prison walls—doing what? reading the Word of God with an apparent eagerness that would have put many professing Christians to the blush†.”

## No. 9.

*Extract of a Letter from a Clergyman at Plymouth,  
dated September 8, 1808.*

“I was much pleased this morning with the receipt of your favour, inasmuch as it brought with it the approbation of the Committee on my distribution of the Spanish Testaments

\* Sixth Report of Bible Society, p. 19.

† Third Report, p. 39. See also Fifth Report, pp. 50, 51.



among the crew of the frigate. I have never felt a glow of more pleasing satisfaction than in this service. There needed not my visiting the ship in order to disperse the Testaments properly, for my house hath been surrounded with applications from the men themselves, and I suppose not less than 300 of them have been at my door upon the occasion. Very providentially for the purpose, an interpreter, who resides in Plymouth, I met with in the early stage of the arrival of the frigate. He undertook to see the commander of the ship, and *brought with him the priest* of the ship, who came to my house, accompanied with several of the officers. From the liberality of this man, the ship's company were not only permitted to accept of the Testaments, but *he accepted two copies himself in their presence*, and recommended the perusal to the men: and the earnestness with which they seek them, the pleasure expressed in their countenances when given to them, and the immediate use made of them, in literally reading them as they pass the streets, is astonishing. The greater part kiss the book on receiving it, and clasp it to their bosom; and many, before I was aware of it, caught my hand in the act of giving it out, and kissed it also; even the priest, who is a venerable looking man, did the same. The interpreter hath several times wept on beholding the earnestness of the people for having the Word of God. Many begged copies for their friends at home\*."

\* Fifth Report of Bible Society, p. 48.

## I.

“Mr. Gerické laments the want of more assistance at Tanjore. ‘How happy a thing, he observes, would it be, if God were to furnish a faithful Missionary for the assistance of Mr. Kolhoff, and another or two for the congregations southward of Tanjore. It is delightful to see the growth of the Tanjore Mission, and the southern congregations dependent on it. The inhabitants of whole villages flock to it. What a pity there are not labourers for such a great and delightful harvest! At Jaffna \* and all the coast of Ceylon, there is another great harvest. We have sent such of our native Catechists as could be spared, but many are required for that extensive work.’ ” (Report of Bartlett’s Buildings’ Society, 1803, p. 138.)

“There seems to be, these worthy Missionaries (the Danish) observe, an evident and gradual preparation in India for the reception of the Gospel. If a *sufficient number of pious labourers could be sent into their vineyard*, the happiest effects, they doubt not, would soon appear.” (Report for 1803, p. 141.)

The following account, which I quote from the Christian Observer, is taken from a letter of Mr. Gerické, the principal Missionary in the East Indies of the Society for promoting Christian Knowledge, dated Vepery, near Madras, Jan. 18,

\* It appears that there are probably more than three hundred thousand Christians on the coasts of Ceylon. “What a field is here opened for faithful Missionaries!” “Letters of a recent date, from a gentleman then on the island, state that the schools begin to wear a very favourable aspect, and that there is good reason to hope that in a little time genuine Christianity may be diffused throughout the British territory.... We have heard that the English Liturgy has been translated into the Malabar language (the language spoken by the Christians of Ceylon) and is used by them.” (Christian Observer, Vol. I. p. 329.)

1803. I presume that this is the letter noticed in p. 145 of the Bartlett's Buildings' Society Report for 1804.

"When in my journey I came near to the extremity of the Peninsula, I found whole villages waiting anxiously for my coming, to be further instructed and baptized. They had got acquainted with our Native Priest in that country, and the Catechists and Christians, and had learned from them the Catechism, which those who could write, copied, to learn it themselves at their leisure. When they heard of my coming, they broke their idols to pieces, and converted their temples into Christian churches, in which I instructed and baptized them (in some about 200, in others about 300); formed them into Christian congregations, procured for them Catechists and Schoolmasters, and made them choose in each place four elders. These examples awakened the whole country; and when I was about to leave it, the inhabitants of many more villages sent messages to me, begging of me to remain a couple of months longer in the country; and to do in their villages the good work I had done in those of their neighbours. My situation not allowing this, I recommended them to the native Priests and Catechists, that are there; and since that there have been instructed and baptized 2700 people more, and eighteen more congregations have been formed." (Christian Observer, Vol. ii. p. 566.)\*

"It seems, Mr. Gerické observes, that if we had faithful and discreet labourers for the vineyard of the Protestant Mission on this coast, to send wherever a door is open unto us, rapid would be the progress of the Gospel. Our native Teachers, though some of them may not be inferior to us in the knowledge of the great truths of the Gospel, and in the manner of communicating them, still their discourses carry not that weight with them, that is felt when *we* speak to the natives. They never gain that confidence that is placed in an European, when they are once convinced that

\* See also the Report of the Society for promoting Christian Knowledge, for 1804, p. 145. Why are not the letters from India collected and published? They could hardly fail to excite general attention, and to procure an accession to the Society's funds.

he is actually what he exhorts them to be. Without good Missionaries, true disciples of Jesus Christ, from home, the work of the Mission, it seems, would lose its respectability, even though the native Teachers were good men; and Missionaries without the spirit and mind of Christ, and as full of the world as the natives are, would soon make it the most graceless thing imaginable." (Report of Bartlett's Buildings' Society, 1804, p. 147.)

"Catechists and Schoolmasters, to a certain extent, with Malabar Bibles, Catechisms, and other Books, had been furnished; but *there was great need of other Missionaries.*" (p. 150.)

The Rev. Mr. Holzberg, in a letter dated 12th Oct. 1803, reports that Mr. Gerické died at Vellore on the 2d day of that month.

"The Society," he observes, "had lost a most faithful servant, the Mission its second pillar, and all India a benefactor and an eminent example of piety and virtue." (Bartlett's Buildings' Report, 1804, p. 152.)

"The Rev. the Danish Missionaries, in a letter, dated at Tranquebar, 10th Oct. 1803, report the most afflicting and irreparable loss they and the Mission had suffered, by the death of their ever dear brother and senior, the Rev. Mr. Gerické." (p. 152.)

"By the death of Mr. Gerické, the Vepery Mission has lost not only its shepherd, *but also its support*; and the situation of the English, Portuguese, and Malabar congregations would be deplorable till another Missionary should arrive and be able to take the charge." . . . "Mr. Kolhoff had already the charge, not only of the extensive Tanjore Mission, and of the many old and new congregations beyond Palamcotta, but also the additional attendance on the new English garrison, in the fort of Tanjore."

"They had no ability to alleviate his hard labours otherwise than by Catechists, books, and correspondence: for, besides their

three missionary churches, they had lately had the care of the Danish congregations, and Mr. John's health was on the decline. *They therefore earnestly solicit that the distressful situation of the English missions may be taken into consideration, and the most effectual measures adopted for their preservation; otherwise what had been gained would be lost, and many thousand souls would be most deplorably circumstanced both in their spiritual and temporal concerns.*" (Report of Bartlett's Buildings' Society, 1804, p. 153.)

" A Mr. Schreyogel had been sent to them (the Danish Missionaries in the character of a Catechist, who had made a good beginning in Malabar and Portuguese, and was serviceable in both languages. In the want of ordained ministers, such assistants were of great use in the missions. In case of the death of a missionary, such an one could preserve the property of the mission from falling into improper hands, and could continue the work as a reader, or preacher and catechist, till an ordained missionary should arrive. Mr. Kolhoff, they observe, would be greatly assisted by one or two of such assistants, when he could occasionally send to Palamcotta and other distant congregations with less difficulty and expense than when himself went. The large town of Negapatnam, heretofore a favourite place with the late Mr. Gerické, having many Dutch, Portuguese, and Malabar Christians in it, was destitute of a Minister. The Danish Missionaries occasionally visited that poor flock, who were all anxious that a missionary might be stationed amongst them. In Ramanad a fine church and parsonage had been built by the charitable Colonel Martens, in the hope that a missionary might be placed there. The extensive mission of Palamcotta had severely suffered since the death of Mr. Jœnické. The country priest Sattianaden attended it, but he had a heavy charge of a number of congregations, under the superintending direction of Mr. Kolhoff. Vellore, Pullicat, and other places, were without a shepherd. They were addressed on every side, as well as from their English brethren, to support the poor, to instruct the youth, and

to take charge of forsaken congregations, but they were unequal to attend to these institutions. The missionaries, therefore, had had it in contemplation to make six of the most able of the Catechists country priests, like Sattianaden; *but not yet knowing what support could be furnished for them, the matter remained in suspense.*—(Report of Bartlett's Buildings' Society for 1806, p. 150.)

Upon this statement, the following remarks are made by the Christian Observer.

“We trust that it will not remain long in suspense, but that the Society, undeterred by considerations of expense, will pursue every possible and proper expedient, not only for preventing the farther decline of the interests” of religion “in India, but for advancing and confirming those interests. The liberality of the public, we are confident, will most cheerfully answer to any call, which may be made on it for this purpose; and if, which we do not apprehend, *there should exist any thing in the constitution of the Society inconsistent with this suggestion*, then we can have no doubt that it becomes the duty of Christians in general, by means of a subscription, to supply the funds, which may be requisite for enabling the Danish missionaries to provide for the spiritual wants of our Indian brethren, who appear to be in such imminent danger of perishing for lack of knowledge.”—Vol. V. p. 715.

Dr. Buchanan presents us with the following remarks, made during his journey, in 1806, from Bengal to Cape Comorin.

“Next day I sat some hours with the missionaries (at Tanjore) conversing on the general state of the mission. *They want help: their vineyard is increased, and their labourers are decreased. They have hitherto had no supply from Germany in the room of Swartz, Jœnické, and Gerické, and have no prospect of supply.*”

After drawing a most beautiful picture of the assemblies of the Christians in Tanjore, he proceeds thus:

“Soon after leaving Tanjore, I passed through the woods

inhabited by the Colleries, or Thieves, who are now humanized by the Gospel. *They were clamorous for a minister: they have churches, but no European minister.*"—See Christian Observer, Vol. vi. p. 336.

I wish I could add, that these wants had been duly supplied. In the Report of the Bartlett's Buildings' Society for 1809, I find the following paragraph:

"The great necessity of a fellow-labourer in the concerns of the extensive Tanjore mission, had led him (Mr. Kolhoff) to request of Mr. Pöhlé, that, if he could spare Mr. Horst, he would consent to his removal to Tanjore, which he had accordingly done, and Mr. Horst had been of great use in the schools and congregations of that mission. The distant parts of the mission in the Tinavelly country were still badly provided for, especially as the declining state of the country priest's health, and his advanced age, had rendered it necessary to recall him to Tanjore. Palamcotta required the constant residence of a missionary, who would also find, in those congregations, sufficient employment for two country priests and a catechist."—(Report of Society for promoting Christian Knowledge for 1809, p. 174.)

## K.

"WHATEVER imaginations you may have entertained touching the infallibility of your church, yet it is not so much as pretended that each single Christian is infallible. There is no particular man amongst you, but what must own that it is possible he may be mistaken; or what other reason can be given why, in those places where the pope has most power, even your learned men are not allowed, without a particular licence, to read the books of heretics, as you term them: neither are you permitted to read the Holy Scriptures, no, not even your own vulgar translation of them (as it is commonly called), although many of you understand the Latin tongue; or to enter into any free debate with us touching such matters as are in controversy between us. What (I say) is, or can be, the reason of these and such like prohibitions that are laid upon you, but only this, that your ecclesiastical governors are very sensible, that there is not one single man of you but may possibly be deceived, and led into error, and even into heresy? If then there be no single man of you but what may be mistaken, is it not the duty of every one of you to take all the care he can that he be not deceived in any one thing upon which his eternal salvation depends? And if you will take such things upon trust, without inquiring the best you can into them; is it not, at least, possible that your own priest may himself be mistaken, and thereby deceive you, as well as I, or any other of our clergy?"—*Religious Tracts dispersed by the Society for promoting Christian Knowledge*, Vol. ii. Tract 14, pp. 56, 57. *By Archbishop Synges.*

"For if this be a good principle, that no man is to examine his religion, but to take it as it is, and to believe it, and rest satisfied with it; then every man is to remain in the religion he first lights upon, whether by choice, or the chance of his education. For he ought not to change but upon reason; and reason he can have none, unless he be allowed to examine his



religion, and to compare it with others, to see which is best, and ought in reason to be chosen by him. For to him that will not search into the reasons and grounds of any religion, all religions are alike; as all things are of the same colour to him that lives always in the dark; or, if he be in the light, will not open his eyes, and use them to discern the different colours of things. But this is evidently unreasonable at first sight. For at this rate every man that hath once embraced an error, and a false religion, must for ever continue in it; because if he be not allowed to examine it, he can never have reason to change; and to make a change without reason is unreasonable, and mere levity and inconstancy.

“ And yet, for all I can see, this is the principle which the Church of Rome inculcates with great zeal and earnestness upon their people, discouraging all doubts about their religion, as the temptation of the devil; and *all inquiry into the grounds and reasons of it, as an inclination to heresy*. What else do they mean by taking the Scriptures out of the hands of the people, and locking them up from them in an unknown tongue; *by requiring them absolutely to submit their judgments and resign them up to the Church*; and to believe as she believes, though they know not what that is? *That is, to believe as their priest tells them*; for that is all the teaching part of the Church that the common people are acquainted with. And it is not sufficient to say, that when men are in the truth, and of the right religion, and in the bosom of the true Church, they ought to examine and inquire no further. This is manifestly unreasonable, upon three accounts.

“ 1. Because this is a plain begging of the thing in question, and that which every Church and every Religion does with equal confidence pretend to, that theirs is the only true Church. And these pretences are all alike reasonable, till the grounds of them be examined, and compared together. And therefore it is the vainest thing in the world for the Church of Rome to say, that all religions in the world ought to be examined but their own, because theirs, and none else, is the true religion. For this which they say so confidently of it, that it is the true religion, no man can know till he hath

examined it, and searched into the grounds of it, and considered the objections that are against it. So that it is fond partiality to say, that their religion is not to be examined by the people which profess it, but all others ought to be examined. Because every religion and every church may (for aught appears to any man that is not suffered to examine) say the same for themselves, and with as much reason. And if so, then either every religion ought to permit itself to be examined, or no man ought to examine his own religion, whatever it be. And, consequently, Jews and Turks, and Heathens and Heretics, ought all to continue as they are, and none of them to change; because they cannot reasonably change without examining both that religion which they leave, and that which they embrace instead of it.

“ 2. Admitting this pretence were true, that they are the true church, and have the true religion; this is so far from being a reason why they should not permit it to be examined, that, on the contrary, it is *one of the best reasons in the world, both why they should permit it to be examined, and why they may safely suffer it to be so.* They should permit it to be tried, that men may upon good reason be satisfied that it is the true religion: and they may safely do it, because, *if they are sure that the grounds of their religion be firm and good, I am sure they will be never the worse for being examined and looked into.*

“ 3. It is certain among all Christians, that the doctrine preached by the Apostles was the true faith of Christ; and yet they never forbade Christians to examine whether it were so or not: nay, on the contrary, they exhorted every one to try and examine their religion, and whether that doctrine which they had delivered to them was the true faith of Christ. So St. Paul, 2 Cor. xiii. 5. *Examine yourselves, whether ye be in the faith; prove your own selves.* And again, 1 Thess. v. 21. *Prove all things; hold fast that which is good.* And so likewise St. John, 1 Epistle iv. 1. *Beloved, believe not every spirit; but try the spirits whether they be of God: because many false prophets are gone out into the world.* And St. Luke, Acts xvii. 11. commends it as a noble and generous quality in the Bereans, because they examined the doctrine which the

Apostles preached, to see whether it were agreeable to the Scriptures: *These, says he, were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*

“ We desire no more of the Church of Rome, but that they encourage their people to search the Scriptures daily, and to examine whether their doctrine be according to them. *I would fain hear a pope commend to the people the searching of the Scriptures, to try their doctrines by it, and praise them for doing it.* But it is a great while since the pope hath declared his dislike of this generous disposition in the people of searching the Scriptures. A mean and servile spirit, that will trust him and the Church, without ever desiring to look into the Bible, is far more acceptable to him, *and will serve his turn much better.*

“ *You see then, upon the whole matter, that it is a groundless and suspicious pretence of the Church of Rome, that because they are infallibly in the right, and theirs the true religion, therefore their people ought not to be permitted to examine it.*

“ The doctrine of the Apostles was, undoubtedly, the true faith of Christ, and yet they not only permitted the people to examine it, but exhorted and encouraged them so to do, and commended them for it. *And any man that hath the spirit of a man, would abhor to submit to this slavery, and break with the pope upon this single point, and tell him plainly: If your religion be too good to be examined, I doubt it is too bad to be believed.*

“ *If it be said that the allowing of this liberty is the way to make people perpetually doubting and unsettled, I utterly deny this; and affirm that it is apt to have the contrary effect; there being no better way in the world to establish any man in the belief of religion, than to let him see that there are very good grounds and reasons for what he believes; which no man can see that is not permitted to examine whether they be so or not.*” Vol ii. Tract 15. pp. 9, 10, 11, 12, 13. *By Archbishop Tillotson.*

“ This true sense of God’s word is not to be found in the perplexed and crabbed commentaries of the schoolmen and philosophers: *but by a diligent comparing of Scripture with Scripture*; endeavouring to follow in all things, and above all, the Spirit of God himself, who, by his divine illumination, teaches what ought to be avoided, and what ought to be embraced; what is profitable, and what is to be rejected. And since we are surrounded on all hands with the emissaries of the Church of Rome, who, too much laying aside the pure word of God, *obtrude the dotages of human wit and invention upon unthinking persons*——\*.

### *General Rule for the Lower People.*

“ The rule for the unlearned and ignorant in religion is this: Let each man improve his own judgment, and increase his own knowledge, as much as he can: and be fully assured that God will expect no more. In matters for which he *must rely on authority*, let him rely on the authority of that Church, which God’s Providence hath placed him under, rather than another which he hath nothing to do with; and trust those *who, by encouraging free inquiry, appear to love truth, rather than such as, by requiring all their doctrines to be implicitly obeyed, seem conscious that they will not bear to be fairly tried. But never let him prefer any authority before that which is the highest of all authority, the written word of God.* This, therefore, let us *all carefully study*; and not doubt, *but that whatever things in it are necessary to be believed, are easy to be understood.* This let us firmly rely on, and trust to its truth, when it declares itself *able to make us wise unto salvation, perfect and thoroughly furnished unto all good works* †.”

\* A Letter from Mr. Grundler, dated Tranquebar, 1715; published in 1718, by the Society for promoting Christian Knowledge.

† Extract from Archbishop Secker’s Discourses, by the late Bishop of London, and printed in the sixth Volume of the Tracts of the Battlett’s Buildings’ Society. Tract 7, p. 20.

N. B. This Tract is contained in the same Volume with the Dialogues of Mr. Sikes!

*To the Editor of the Christian Observer.*

Sir,

PERMIT me, as a minister of the Gospel, to express to you my unfeigned admiration of several passages in the Antijacobin Review of January and February last, in which the authors of that work point out the excellencies of a little tract entitled, "A Dialogue between a Minister of the Church of England and his Parishioners, concerning the Christian's liberty of choosing his Minister." I have learnt, as a first principle of my own religion, and I have even diligently taught my flock, that ministers (as the tract in question says) being "appointed of God," man evidently can have no right whatever to change God's appointment. I also agree with the author of the tract, and with the Antijacobin reviewers (for these two parties and myself seem of one mind on every subject), that the foundation of all the present schisms of the church has been laid in the disbelief of this most essential doctrine; "a doctrine" which, as is justly observed by the reviewers, "is as necessary to salvation as any other article of the creed of Christians."

The Antijacobin reviewer remarks: "We cannot recollect having seen in any *modern* publication, this view of the subject." I likewise unite with the Antijacobin in this sentiment; and I now address myself to the Christian Observer, in the hope that I may induce the conductors of it to assist in promulgating anew this ancient doctrine of the Christian church, to our oblivion of which I scruple not most confidently to assert, that the alarming increase of heresy and irreligion, in the present day, is exclusively to be referred.

The writer of the tract in question, whom the Antijacobin reviewer so properly honours on account of it with the name of "a master in Israel," most happily illustrates his subject by means of the following passage in a supposed dialogue between a Minister and his people.

"*Minister.*—Did you ever hear of people choosing their own father and mother? Does not God choose them?

"*Answer.*—Aye, surely.

“ *Minister.*—Just so God does in his church ; and, therefore, in the words of St. Paul, I tell you, though you may have ten thousand instructors in Christ, yet have ye not many fathers ; for in Christ Jesus I have begotten you through the Gospel ; wherefore I beseech you, be ye followers of me.”

A private Christian, as the tract proceeds to shew, ought no more to leave his appointed pastor, than a child ought to leave his parent. “ The plea of edification ” is, as those reviewers appear to hold, in all cases a senseless plea ; it shews, as they say, that a man “ has a zeal for God which is not according to knowledge.” It converts the church from a visible into an invisible body. And thus, as they add, “ is our ancient and venerable mother bereaved of her children, and the zeal even of her own house hath eaten her up.”

But excuse me, Sir, if at the mention of these affecting words—I mean the words, “ thus is our ancient and venerable mother bereaved of her children,”—I can no longer suppress my feelings, nor disguise my indignation at the inconsistency of those Antijacobin reviewers, whom I have been affecting to praise. I, Sir, am a Catholic ; I am a zealous old-fashioned Catholic priest. I am a true descendant from St. Peter. Can the Antijacobin deny it ? Do not the Protestant clergy derive their rights, such as they are, from us ? How came the Protestants to separate from us ? Was it not by following that very conduct which the Antijacobin now prohibits on pain of damnation ? The children at that time refused to follow their spiritual fathers. The people would not be bound to abide, each of them by his own appointed parish priest ; though he was the priest whom the pope, or chief father of the church, set over them ; and hence arose that most horrible of all schisms, which has been the parent of every other schism—I mean, the Reformation.

We often hear of persons *kicking down the ladder* by which they rose ; and never was this observation more strikingly verified than in the case which I am now considering. The Protestants prevailed by insisting on the right of private judgment. These presumptuous reformers questioned the doctrines, they examined the characters, they even exposed the

vices, of the then regular clergy. What a schismatic and heretic was Luther in this respect! And now, if merely a little trifling preference is given to one preacher over another; if a man, for the sake of a better sermon, happens at any time to step into any other than his own parish church, these followers of Luther affirm that the guilt of schism is incurred, and that the wandering hearer immediately comes under God's condemnation.

But it will, perhaps, be said, the times are changed; that the Catholic clergy were wicked, and were also erroneous in their doctrine, at the era of the Reformation; but that now the clergy of the Church of England are altogether exemplary and orthodox. But, Sir, I understand that this is the very point of which it is the object of the tract in question to forbid the examination. The tract teaches that a priest is a priest, and that, because he is a priest, his doctrine cannot but be good, and edification cannot fail to follow. I insist, therefore, that the *Antijacobin* reviewers are now branding that tenet as heretical, which is the very tenet by which they rose. "The principles of these double-minded men," says the *Antijacobin*, "are, as they necessarily must be, a bundle of inconsistencies." I say that "the principles of the *Antijacobin* are, as they necessarily must be, a bundle of inconsistencies." In short, I humbly venture to suggest that the clergy of every Protestant church are bound to let their doctrines and their characters be canvassed by others, as ours once were by them; and that, since the event of the Reformation, the principle of blind obedience to the mere authority of a priest, however mischievous may be his faith or scandalous his life, no longer exists, except among us Catholics. The Protestants, who do not allow of any right of private judgment in this respect, are bound, as I conceive, to renounce the name of Protestants, and to return to that "ancient and venerable mother, who has been so long bereaved of her children."

I am, Sir,

Your obedient servant,

**PETER O'LEARY.**

## L.

*Specimen of St. Paul's Epistle to the Romans,  
translated by Sabat.*

No. I. Chap. i. 17.

لَا نَعْدِلُ اللَّهَ يَتَجَلَّى بِهِ مِنْ إِيْمَانٍ إِلَى إِيْمَانٍ  
كَمَا قَدْ نُبَيِّنُ أَنَّ الْعَادِلَ سَوْفَ يُحْيِي  
بِالْإِعْتِقَادِ

Therein | the righteousness | of God | is revealed |  
from faith | to faith | as it is written | the just | shall live  
by faith.

No. II. Chap. iii. 10.

كَمَا قَدْ سَطَرَ قَوْلَهُ إِنَّ لَا إِنْسَانَ عَادِلَ كَلَّا  
وَلَا وَاحِدًا

As | it is written | in his word | there is not any man |  
just | neither all | nor one.



## No. III. Chap. viii. 9.

وَأَنْتُمْ لَسْتُمْ جِسْمَانِيَيْنِ بَلْ رُوحَانِيَيْنِ  
 إِنْ اسْتَقَامَتْ فِيكُمْ رُوحُ اللَّهِ فَهَنْ لَمْ يَجِدْ رُوحُ  
 الْمَسِيحِ لَا يَنْسَبُ إِلَيْهِ

But ye are not | of the flesh | but | of the Spirit if |  
 there dwells | in you | the Spirit of God | and whoever |  
 has not | the Spirit | of the Messiah | has no connexion |  
 with him.

## No. IV. Chap. x. 9.

أَيُّ إِنْ اعْتَرَفْتَ بِلسَانِكَ لِلسَّيِّدِ عَيْسَى  
 وَاعْتَقَدْتَ بِقَلْبِكَ إِنْ اللَّهَ أَقَامَهُ مِنْ بَيْنِ  
 الْمَوْتَى نَجُوتَ

If that | thou acknowledge | with thy tongue | the Lord |  
 Jesus | and believe | in thy heart | that | God | raised him |  
 from | among | the dead | thou art saved.

## M.

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### *Extracts of Letters, printed in the last Report of the Sunday School Society.*

#### *Titley Court.*

1. "MOST of my Scholars can repeat the Church Catechism. During Lent they say it every Sunday to the Clergyman of the parish, after the Second Lesson has been read, and he always expresses himself much pleased with their accuracy. I have been in the habit of rewarding the most diligent and well-disposed with a present of a Testament or a Bible, particularly when they have gone off to service, as a testimony of their good behaviour. *Bibles are of course what they are most anxious to obtain.*"

#### *Darlaston.*

2. "I will thank you to present my respectful compliments to the Committee of the Sunday School Society, and my thanks for the kind donation of 148 Spelling Books, and 30 Testaments. Our Schools, four in number, still continue in a flourishing state; and I hope that much permanent good will arise to the parish from their establishment. *We are much in want still of Bibles.*"

#### *Burford.*

3. "The population of this place may be estimated at about fifteen or sixteen hundred persons; out of which it cannot be computed that more than one out of every four go to any place of religious worship. . . . . As I have taken charge of the morning duty of this Church on Sundays, I conceive myself in duty bound to exert myself to correct this defect. In order to effect this, I am distributing some small tracts, *partly procured from the Society for promoting Christian Knowledge, of which I am a member*: but your Society would give me great assistance, if they could spare me some Testaments and books

to learn to read in, for the encouragement of such as I may be able to recall to their duty."

"I take this opportunity of expressing my thanks to the society for the assistance I received from them for the parish of Panceraswike, Devon, in 1801. I am happy to say, that, by the help then afforded me *by your Society*, and from other sources, I was enabled to instruct, and bring to a regular attendance *at Church*, about thirty parish apprentices, and half as many other children, in a thinly inhabited parish.

*Buckland.*

4. "About a year ago I was instituted to the Rectory of ———. I found the parish in such a state of ignorance and disorder, from a variety of causes, that, out of 300 inhabitants, *scarcely 30 had been taught to read: and, except among the five principal farmers, not more than five Bibles were to be seen in the houses.* No Sunday School had been instituted, and the only means of instruction was for the cottagers to send their children, at two-pence per week, to two little schools under the care of women. *By constant catechising in the Church*, and some encouragement to the poor families, the number of the children who can read, is considerably increased: but they are so often engaged in the fields during the week days, that I thought little progress could be made without a Sunday School.

"The chief object of my present application to the society is, through your kindness to solicit their assistance towards the donation of Bibles, Testaments, and Spelling-books, *for which the poor children are exceedingly anxious.* The few I have been enabled to distribute have been received with such an impression, as gives me the greatest encouragement to hope that a perseverance in this respect will be followed by the happiest effects."

*Dingestow.*

5. "I have much pleasure to inform you, and the Gentlemen of the Committee, of the increasing prosperity and success to the Sunday Schools at Dingestow, Monmouth, and Ruxton.—I have the opportunity of hearing the poor children at Dingestow most Sundays in several things—the *Church Catechism*, *Collects*, and several portions of the Holy Scriptures. Many

## No. V. Chap. xv. 29.

<sup>6</sup> <sup>5</sup> <sup>4</sup> <sup>3</sup> <sup>2</sup> <sup>1</sup>  
 وَأَنَا مُوقِنٌ بِأَنِّي إِذَا جِئْتُ إِلَيْكُمْ جِئْتُ  
<sup>10</sup> <sup>9</sup> <sup>8</sup> <sup>7</sup>  
 بِتَكْمِيلٍ مِنْ بَرَكَةِ أَنْجِيلِ الْمَسِيحِ

<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup>  
 And I am sure | when | I come | unto you | I | shall |  
<sup>7</sup> <sup>8</sup> <sup>9</sup>  
 come | in the fulness | of the Blessing | of the Gospel | of  
<sup>10</sup>  
 the Messiah.



instances of reformation are to be seen: and the improvement in their general demeanour is undeniable.

“The children that attend are very poor—far from being able to purchase Bibles for themselves. Some of those that carry on the school at Ruxton told me lately, that they have about forty poor children there taught and clothed too: they are all able to read tolerably well, *but are destitute of Testaments and Bibles.* I was desired also by them, *very much* to solicit your Society to favour them with Testaments and Bibles, if possible.”

*Buckland.*

6. “Yesterday I received the parcel forwarded by you from the Sunday School Society. They have arrived *most seasonably*, as my stock was nearly exhausted. The number of children in both the Schools last Sunday exceeded eighty, which bears a very large proportion to the population of the parish, which in the last survey did not amount to 300. It is impossible for me to describe the deplorable ignorance of this part of the country. If the divine blessing should accompany my desires and efforts to establish a permanent Sunday School *in my parish*, I do not doubt of seeing many beneficial effects arising from such an Institution. *I am ashamed to solicit any further aid from the Society*; but *the demand for Bibles as well as Testaments* is so great, that I cannot help being a further petitioner for a few copies. With many thanks for your kindness, and fervent prayers for the success of all *your labours* for the glory of God, I am, &c.”

*Bramfield.*

7. “I beg leave to return thanks to you for your attention to my application, and to the Sunday School Society for their donation of Testaments and Spelling-books, sent some time ago for the use of the school established under my superintendence in the parish of Walpole. I have deferred making this acknowledgment before, that I might be enabled to make some report of the progress the children have made, and of the beneficial effects already produced, which are equal to what I had reason to expect. Of thirty-five children, of which the school consists, nine can read well in the Bible, *say the Church Catechism*, and

answer the questions relating to the Bible History contained in the Spelling-book. Eight, who merely knew their letters, can read the Testament and almost say the Catechism; and the rest are making as rapid a progress as can be expected from children very young, and who receive instruction only one day in the week."

*Chipping Norton.*

8. "The general benefits of the school are already seen in the parish. Before it was established, the Sabbath was generally spent by the youth in such sports and pastimes as were highly unbecoming the day: and so little attention had been paid to their religious instruction, that no more than fourteen children (boys and girls) could be found to say *their Catechism* at the usual season. But now the village is still and quiet: the children go orderly to church: and the school-master tells me he shall send me between thirty and forty the Sunday after next, which is the day the season for catechising commences."

9. "I have received a letter from my friend and relation the Rev. —, Rector of —, desiring me to acquaint you that the Sunday School at Buckland, Hereb, continues to flourish, in opposition to many obstacles . . . . When Mr. — first came to the parish, very few could read, and a Bible or Testament would scarcely be accepted . . . . Few houses are now without the Bible, and every child that can read is in possession either of the Old or New Testament . . . . About three or four weeks ago, Mr. — procured more than forty Prayer-books of different prices, and sent them to a shop to be distributed among the poor, at very reduced prices, for he knew, from former experience, that they would scarcely accept them as a present. In a few days all but one were sold, and on the next Sunday he had the pleasure of seeing them in the hands of some of the poorest of his congregation."

FINIS.















